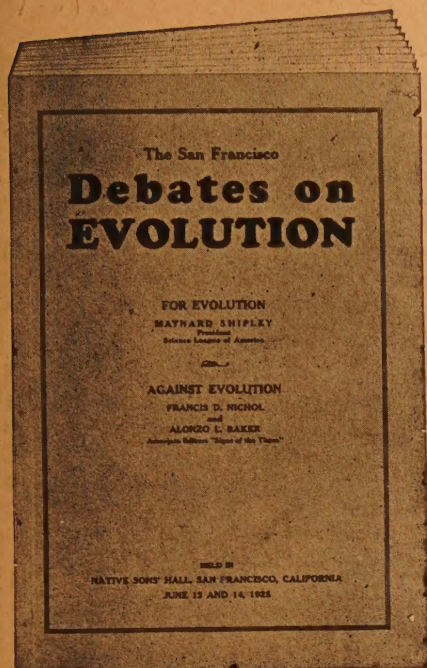


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THE BIBLE CHAMPION

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EDITORIAL

The One-Talent Man

THE three men in the Parable of the Talents correspond to three kinds of people in the world: The favored few who by reason of special equipment hold a commanding place among their fellow men; the *bourgeoisie*, whose average abilities entitle them to a high rank and file of current events; the *proletariat* who, having only one talent, are little in the public eye!

If we put gold and silver and iron into a cooking pot together, the gold, on account of its specific gravity, will sink into the bottom, the silver will find its place midway and the iron will rise to the top. But in common life the process is reversed: the patricians are always in evidence, while the plebs are doomed to live in obscurity and die unwept, unhonored and unsung.

This is the peril of the one talented man. It is likely to say, as did the man in the parable, "I have so little to work with that it is scarcely worth while to work at all."

This man mistakes in supposing that he has any option as to the disposal of his talent. It was his lord's money, only entrusted to him. As an honest steward he was bound to follow out the instruction of the owner as to what should be done with it.

He followed this with another mistake when he buried his talent in the ground. The name of the napkin in which he wrapped it should have reproved him. It was a *sudarium*, or sweat-cloth, designed to wipe the perspiration from the face of a busy man. Whatever our assets may be—time and opportunity, powers of body and soul—they are entrusted to us by our great Taskmaster to be used and never laid by.

A third mistake was made when he restored his talent to its owner saying, "There thou hast that is thine," for it was nothing of the Master's. The Master was entitled to receive not only his own but "his own with usury." In

point of fact, he was defrauded of the interest which should have accrued from the proper use of it.

But the steward's greatest mistake was in speaking of his lord as "an hard man;" the fact being that he was not merely just but generous both in the original bestowment of the talent and in requiring the honest use of it.

Our Lord is not a hard taskmaster. He asks of us common folk, who have but a single talent, only that we will do our little best with it. The trouble is that a sense of our meager furnishing tempts us to neglect it. This is not merely to fall short of heaven but to miss the opportunity of making the most of ourselves here and now.

It is the privilege of the one talented man by a right investment of his humble assets for the benefit of his Master, to earn a *generous wage for himself*. In all the world there is no such "profit sharing" as that of Christian service. For all the sacrifice involved in it we are promised "an hundred fold in this present time, and in the time to come life everlasting." An hundred fold! What are gold-bearing bonds to such an investment as that? And then think of the "unearned increment," to wit, everlasting life! What is everlasting life? Oh, dream of it, if you will—like a child looking out upon a boundless sea—but "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him!"

And this reward is for the little people as well as for the mighty ones. Faithfulness alone is the ultimate test of success. The greeting of those who pass through the gates into the Celestial City is not "Well done, illustrious servant," but "Well done, thou faithful one; enter into the joy of thy Lord." It is not doing much but doing well, that counts in the great reckoning. The circle which I draw with my finger, if it be rightly proportioned, is as perfect as the circle of the

universe. Not Joan of Arc on her way to heaven with banners waving could have a more abundant entrance than the shrinking Magdalene who broke an alabaster box of ointment on the Master's feet and earned the commendation, "She hath done what she could."

The one talented man is required to do more than feather his own nest. The Master expects him to use his talent *for the benefit of his fellow men*.

It is written, "No man liveth unto himself and no man dieth unto himself." The fact that the miner himself is losing his daily wage is a matter of sight moment, when compared with the suffering in countless homes all over the land where little children shiver in the cold. "No man dieth unto himself." Not even the humblest can bury his talent in the ground without involving others in the consequences of his indolence. Nor, on the other hand, can any modest steward use his one talent aright without making others the richer for it.

In the social life of the world it devolves upon every one to be a producer. "That man may breathe, but never lives, who much receives but nothing gives." A millionaire's son who merely conserves what he inherited, leaves the world poorer for his having lived in it; a blacksmith at his forge, living from hand to mouth, is a true philanthropist. It is in making or mending things for others that we make our lives tell.

The five loaves were multiplied in the Master's hands and the multitude was fed. One may easily imagine his mother's remonstrance when the lad went home that evening with an empty basket; but how his young heart must have swelled with pride when he answered "Mother, with our five loaves I fed five thousand people to-day!" God's ways and his mathematics are not ours. One talent may overtop a fortune if He multiply it.

If it be conceded that God, as the original owner of all, has entrusted me with one talent to be "*put out at usury for him*," then if I employ that talent otherwise am I not self-branded as a dishonest man? What is this but the very same "breach of trust" for which culprits are sentenced to Sing Sing? Shall we be less honest in dealing with God than with our fellow men?

We must either deny that we have received our assets of time and money and ability from God, or else consent to use them for him. What then shall be said of one who leaves

God altogether out of the reckoning? Or who goes to his shop or office with no other thought than of his daily wage? Or one who makes pleasure his highest good? Surely if he pause to think a moment, he cannot pronounce himself an honest man.

What is meant by the saying "The end of man is to glorify God?" What does God want us to do? He is at work for the betterment of the world and he expects us to cooperate with him. To be sure, he does need us. With one bending of his almighty arm he could lift the world into eternal life, but where would that leave us? The highest honor ever conferred on humanity is the privilege of being "laborers together with him in the building up of his Kingdom of glory and righteousness on earth. We thus glorify ourselves in glorifying him.

The church—the great living organism through which he is working toward this end—is made up chiefly of one talented folk. See your calling, brethren, how that not many wise men after the flesh, not many mighty, nor many noble, are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the mighty; that no flesh should glory in his presence (1 Cor. 1:26).

But, alas, the church as thus constituted is afflicted with a very grievous diffidence. It is a proverb that nine tenths of its work is performed by one tenth of its members. What are the others doing? Its fields which were intended for tillage are full of buried talent. Far too many of its humble stewards are apparently more concerned for their personal salvation than for the salvation of the world.

But what can the man with one talent expect to do? His little best; no more. "If he cannot speak like angels, he cannot preach like Paul, he can tell the story of Jesus, he can say, 'He died for all.'"

When William Carey was setting out for India he said to an English congregation, "I am going down into the mine: is it too deep to ask you to hold the ropes?" The talented men, like him, are at the forefront of the work—where—in City Missions, Home Missions, Foreign Missions—and the success of the work under God depends on the united effort of the one-talented men at the "Heave yo!" with one consent would have brought the unsaved nations to their long ago.

and here is where the influence of the noblest counts. "I miss one of the clarinettes," said Handel when rehearsing an *Oratorio* in London. Everyone has his appointed place in the Lord's orchestra and not a penny whistle can drop out without being needed. "Every little counts."

At the launching of a ship the wedges had been drawn one by one until a point was reached—known technically as "the pinch in the bent"—where the vessel hung poised and motionless. Just then the little daughter of the ship's architect, fearful lest her father's work might prove a failure, put her little hands against the great hulk and pushed with her might;—and the vessel, needing only a small encouragement, slid down into the water.

Who knows what the faithful use of one little talent may do?

What, then, is the conclusion of the whole matter? If you, my friend, have buried your talent in the ground *dig it up*. The Lord bids you to put it into circulation for yourself, for others and supremely for him. Gold and silver deposited in a vault is no better than a pyrite. The word "currency" is from *currere*, meaning to run. It is said that when Cornwall was carrying on his campaign in Scotland, seeing the bronze statues of the twelve apostles in their several niches in Glasgow Cathedral, he commanded his soldiers to rattle them down, saying, "What do they idling here? Let us melt them into coinage and bid them about doing good."

Be content, my inconspicuous friend, with your one talent. It is probably as much as a will care to account for in the great day. "Power to the last atom," said John Foster, "responsibility," which is only another way of saying that latent power is no power at all. Let us pray, therefore, that instead of coveting greatness we may attain to faithfulness. God will restore to him an unused talent with the smell of the earth upon it.

On the wall of my study hung the picture of an old man—a one talented man—kneeling in an upper room. His name was Lamartine; and he was only a tailor by trade. He wanted to see the heavens opened and a great blessing coming down. This was why he knelt in that upper room. He was doing his little best. A few days later there were others kneeling beside him; and the outcome was the great revival of '57 in which thousands on thousands were converted to Christ. The tailor has long since gone to his reward; and

what a welcome awaited him when he went sweeping through the gates! What a shining face his must have been when he said, "Here, Lord, thou hast that is thine *with usury*;" and the answer came, "Well done, good servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."—*D. J. B.*

The Bible

The question of the Bible in general life, and especially in the schools and colleges, is today one of the most vital questions before the public. This is not only shown in the religious and moral life of the people, but also in the social and civic relations. The older civilizations were pagan, and therefore ignorant of some of the highest truths and principles. The present civilization in Europe and America is a civilization whose religious, moral and civil principles are derived from the Bible. The doctrine that all men were created free and equal, the rights of rest, person, property, life, home and reputations, are all derived from the Bible.

The retirement of the Bible, therefore, from the life of the individual, the home and the school must result in the long run in the degeneration of the people of our times. The question of teaching the Bible in the family and the school has been neglected, and in many states laws are being enacted and court decisions made for and against the systematic use, reading and study of the Bible in the schools.

The result of all this must appear sooner or later in the life of the age, and the neglect of or opposition to the teaching of the Bible are already appearing—crime waves, and lack of the higher and holier motives of life. It is high time that people were awakening to the need for morality and religion as greater than the need for science, commerce and other secular attainments.—*D.S.K.*

* * *

Let Me Grow Lovely

Let me grow lovely, growing old—
So many fine things do:
Laces, and ivory, and gold,
And silks need not be new.

And there is healing in old trees,
Old streets a glamor hold;
Why may not I, as well as these,
Grow lovely, growing old?

Let us Reason Together



N this essay we shall try to analyze some recent utterances of two evolutionists who seem to be regarded as authorities in the scientific world. Our purpose is to examine critically.

The first scientist with whom we shall deal is Professor E. N. Fallaize, secretary of the Royal Anthropological Institute, London, England. Mr. Keith Jones, a well-known writer for the public press, reports the statements of the said scientist in a recent issue of *The Evening World*, New York. He says that "scientists have abandoned the idea that man descended from the monkeys." Men are no longer looking for the "missing link" between themselves and the simians.

Well, this is no news. It has been said over and over again—proclaimed, indeed, from the house-tops—by Osborn, Conklin, Gregory, Keen, Kellogg, Thompson and other outstanding propagandists of evolution. What does it prove? That scientists have often to change their minds. Their theories do not stay put; they are not *semper idem*. Only a few years ago they were advocating with might and main and asserting with bold dogmatism that they would some day find the much-wanted and much-needed "missing link" between men and monkeys; but now they have "abandoned" the idea and given up the quest. Oh! it is not only orthodox folks who sometimes have to change their views.

Very often the evolutionists make loose statements—a habit that goes with loose thinking and uncertainty of knowledge. Here is an example from Professor Fallaize: "The monkey is a monkey, has always been so, and will remain so until the species perish from the face of the earth."

"Has always been so!" Then the monkey must come down from eternity! Then he must be the most ancient and hoary animal of which we have any knowledge. But, of course, Professor Fallaize did not mean just what he said. That is the trouble—too many scientists express themselves carelessly instead of with scientific precision. However, we want to know why the monkey "will always remain" a monkey till the species perishes from the earth. Is not evolution the dominant law of nature, according to its purveyors? Then why has the monkey ceased to evolve? He is supposed to be a near blood relative of man, and surely if he has evolved from some

primate ancestor, he ought to go on evolving. Why not? How could fluidity in nature evolve into its exact opposite—fixity of species? If evolution was in control ages ago, why is stability of type in the saddle to-day? Come, let us reason together.

The poorest reasoners in the world are the rationalists, who feel such a smug pride in their rational powers. Next to them in ability to commit logical fallacies are the evolutionists, whose eyes are constantly kept on the ground and the lower animals. Professor Fallaize "doubts that the present type of man will survive as he is," and points to the extinction of the Neanderthal and other races of bygone days. His forecast of the human family is quite lugubrious. We today must not be too confident of our survival because of the size of our brains, for in the past the men with large brain pans went down utterly "before" races with less well formed heads and smaller brain capacity."

So it seems that even brains do not count much any more with the transformists. They are constantly looking for creatures with large brain capacity, and grading them according to skull dimensions from the numskull to the Cro-Magnon intellectual genius. With one advocate cranial size is a great determining factor, while with another it counts for little or nothing. We inject the question, If the size of the skull does not settle the question, of what value is the grading scale of the evolutionists from the lowest man specimens to the highest? Let us reason together.

"Fallaize believes firmly in evolution," says his reporter. "He points out that even if evolution is working." And why? Let us see. "Men's teeth and eyes are not as sound as they used to be."

What reasoning? Upon such meager grounds do the evolutionists build the most tremendous generalizations. But if "men's teeth and eyes are not as sound as they used to be," that is an evidence of devolution, not of evolution. Let us reason together.

The vendors of evolution do not look forward with much confidence to the future. *genus homo*. They do not seem to have much confidence in evolution. It is a "great" thing it gives them much "more glorious" conceptions of God than does the Biblical doctrine. It has been in operation for millenniums upon millenniums mountain high; and y

evotees feel very dubious about its final outcome. Is it not a "great" and "uplifting" theory? This is the uncertain way in which the evolutionist puts it, being unwilling to ask his name as a prophet: "The future of the human race is even more of a riddle than the past. What we shall be like 100,000 years from now is a subject of exceedingly interesting speculation."


And thus he ends his chapter. We must say that, if we were so mightily in love with evolution, and believed in it so tremendously, we would not believe that it would stop now after it has been at work several billions of years. And what shall we think of our evolutionist's statement that man's past is such a great "riddle," when Henry Fairfield Osborn has recently issued his papal pronouncements that it is "all settled"—that one hundred million years of evolution brought our ancestors, the Primates, upon the arena, and in some more millions of years they evolved into *homo sapiens*? Isn't it "all settled," after all? Let us reason together.

Well, another dogmatist and guesser has stepped out upon the stage, and claims to be able to say just how the first idea began to sound in the ape's brain millions of years ago. This vocable guesser is William Beebe, the

naturalist. This was the very "first flash of the ego"—precisely this: "A little monkey" saw the reflection of his face in a clear pool. He looked at it intently; when he moved, it moved; when he brushed back his curly locks, the image performed ditto. Thus sprang up the initial idea of the ego, and from this idea came finally—always give evolution ample time—human personality with all his rational powers.

Remember, Mr. Beebe tells this story with all seriousness; his eyes do not twinkle; his lips do not twitch; he sees no humor in it; he says, with all the dogmatic assurance of his own dogmatic school, that just precisely in that way the human mind evolved from the ape's mind, which first got the "flash" of an idea from the mirroring pool. Does any sober-minded thinker really believe this theory? We hardly think so. We are told now-a-days that man did not come up from the apes, but harks back to the primates for his ancestors. And so Mr. Beebe is not up to date. Moreover, apes and monkeys have been seeing their images in clear pools, as we know from history and archeology, for at least five thousand years, and yet not one of them has ever gotten "a flash of the idea of an ego." Come! Let us reason together.—L.S.K.

Spiritual and Moral Reaction



HERE is much discussion about spiritual and moral reaction. If a youth falls into unbelief and immorality, we are told he was reared too strictly, and this fall is but the natural reaction. The Word of God says: "Bring up a child in the way he should go and when he is old he will not depart from it." But moderns say, "Bring him up in the way he would go, and he will react to virtue." According to this, if a parent trains a child to be strictly clean, honest and human, he will become a cheat, libertine and murderer. If he is allowed at first to go into immorality, he will react to rectitude. This theory is modern naturalism. It attempts to apply physical laws to spiritual and moral life. It is contrary to experience, history and the teachings of Christ. Moral and spiritual decay is charged by Christ and the Scriptures to false teachers and sinful influence, which are righteously condemned.

But this view of reaction is not only naturalism, but it is the lowest form of

naturalism. It is mechanical rather than vital. When we turn to the vital, we recognize that even in nature the principle holds true as announced by Paul, "Whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of his flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting." He further encourages us by saying, "Let us not be weary in well-doing: for in due season we shall reap if we faint not." Here as at all points the teachings and practices of rationalism or liberalism are in direct antagonism to those of Christianity. The viciousness of the liberal position is in this case seen to affect not only the doctrinal life, but also the practical life. From this alone it is plain that rationalism is a reversal both in teaching and practice. It must be vigorously resisted everywhere, but especially when it seeks to destroy the morals and life of the youth. The assimilation of the doctrine of reaction is a cherished practice of one form of liberalism, and must be overcome.—D. S. K.

The Bible and Human Reason

V.



THE Bible proves itself Divine by the extent of its influence, and also by the character thereof.

As to the *extent* of the influence exerted by the Bible upon individuals, communities, and nations, there is no need to speak; for every one knows that it has gone to the very ends of the earth. In this fact of its career the Bible stands alone.

But it is of the *character* of the influence the Bible has always and everywhere exerted, that I wish especially to write; for in that I see one of the very strongest proofs of its Divine origin. Even its most determined enemies confess that its influence has ever been wholesome, corrective, uplifting, and in every way conducive to the welfare of men.

I only ask, therefore, that men should test the Bible by Christ's own rule, which is regarded by all as an infallible test, namely, "By their fruits ye shall know them." For it is certain that heavenly fruits do not grow on an earthly tree.

Here is a Book which not only has transformed the lives of millions of individuals, changing demon-possessed brutes into angels of mercy, but has revolutionized the social conditions, standards of living, and business customs, in every community that has in any measure received it as the Word of God. One need but have the slightest acquaintance with the rules of logic in order to reason it out, that a creature who is powerless to transform himself, could not impart life-transforming power to a book, or other production of his own.

Few have an idea, for but few take the trouble to inquire, what a factor the Bible has been in the development of our distinctive Western civilization. But those who consider the matter at all cannot fail to recognize that it is solely because of the unique influence of the Bible, of its effects upon the personal life of individuals, upon family life, upon business life—all in the direction of honesty, truthfulness, morality, benevolence, and the like—that such a civilization could have arisen at all, could have advanced so far, and could have lasted so long.

On this point I cite the testimony of Mr. H. G. Wells, which is specially convincing because it comes from one who is outspoken in his hatred of christianity.

Mr. Wells frankly states that civilization owes not only its origin but also its preservation to the Bible. He speaks of "the wonder of its influence over the lives and minds of men," and owns that, "It is the Book that has held together the fabric of Western civilization," that it has "unified and kept together great masses of people;" that in fact "the civilization we possess could not have come into existence, and could not have been sustained without it." In explaining why it is so, he says that the Bible "*has been the hand book of life to countless millions of men and women.*" It has explained the world to the mass of our people; it has given the moral standards, and a form into which the consciences could work."

The "wonder" of the influence the Bible has exerted, and which Mr. Wells must need admit even while doing his utmost to destroy that influence, is greatly enhanced by the following considerations:

- 1, that but a very small percentage of the people of any community on earth has ever received the message of the Bible as the Word and commandment of God;

- 2, that the few who have received and believed it in their hearts have been mostly the humble and least influential classes of society; and

- 3, that even those few have but imperfectly obeyed and practiced "the doctrine of Christ."

If, then, the Bible is what produced, and what has held together, the fabric of western civilization, who produced the Bible? How have we it from a most competent witness that western civilization did not produce the Bible, but just the reverse.

Now western civilization is viewed as the greatest of all *human* achievements; but the Bible is admitted to be *far greater*. Beyond all question, then, the Bible itself is *not* human. The logic of the undisputed facts settles that matter for all who rely for their conclusion upon the processes of the human reason.

To this must be added a further fact, which adds to the force of what has just been said, that fact being that a book is, in itself, absolutely inert and powerless. It can act only by laying hold of the hearts of men, and by citing them to action.

Now we know that it is easy enough, and common enough, for men to produce inflammatory literature, which has the effect of

ing others to deeds of violence, either directly, or by instilling into their minds sentiments of an anarchistic or revolutionary character. This is very easy to do, for the simple reason that "the heart of the sons of men is fully set in them to do evil" (Eccl. ix. 3).

But here is a Book which not only persuades men, but in a marvellous and mysterious way empowers them, to reverse the whole current of their lives, to adopt a course of conduct that is directly contrary to the strong propensities of their natural hearts, to mortify their members which are upon the earth, and to crucify the flesh with its affections and lusts.

Whence this power? And what sort of a Book is this? Our reason assures us that no mere book could impell men to change their whole manner of life, to hate what formerly they have loved, and to love what formerly they have hated.

Such a change could never be affected by merely setting moral precepts before men, though they be precepts of the most perfect sort. As well might we expect a sinner to be converted by the truth of the multiplication table. For the laws of dynamics hold sway in the spiritual and moral realm, as well as in the physical. The stream cannot reverse its course and run uphill.

Therefore, the results that have been observed wherever the Bible has gone could not have been produced without the putting forth of proportionate spiritual energies. Beyond all question then, there is something more in the Bible than the perfection of moral doctrine. There is power there; and a power that is not of man, or of earth, for it is a life-transforming power. And everyone who has received the word of God, not as the word of man, but as it is in truth the word of God, has found in his own experience the truth of the apostle's statement that it "worketh also effectually in them that believe" (1 Thess. 2.13).

VI.

The Bible has proved itself Divine to me, and millions of others also can say the same, BY ITS EFFECTS UPON MYSELF.

This proceeds from what has just been said. The changes whereof I speak are such as are beyond the power of any man to produce in himself; for it would be as easy for the leopard to change his spots, or the Ethiopian his skin. Moreover, there are changes of a character such as God only would wish to bring about;

for they are in the direction of making one Christ-like.

So here is *experimental evidence*, which is always the most convincing and most satisfactory kind of proof. And since all may have that evidence *if they will*; since all are invited, and even urged, to "taste and see that the Lord is good;" since "the gospel is the power of God unto salvation to everyone that believeth;" and since "whosoever will may take of the water of life freely," none may reasonably or logically dispute the testimony of those who have put the matter to the test of experience.

Therefore, speaking from my own experience, I do solemnly affirm the truth of the three statements of the text quoted above concerning the Word of God, that:—

1. It works effectually;
2. It works inwardly;
3. It works in them that believe.

Furthermore, in support of what I am now affirming, I can summon a great cloud of witnesses, an innumerable company which no man can number. Many of these are now living in the world. The majority have departed hence, but have left behind them a clear testimony, in deeds as well as in words, to the life-transforming power of the Word of God; that it began to work in their hearts from the moment they believed its message and put their trust in the crucified and risen Son of God.

I come now to the last point. It is the most important of all, but I must state it in few words.

VII.

I know the Bible is Divine because it presents to our gaze One Who, though in human form, yet, in the searching light of fullest publicity, and under the closest scrutiny of friends and enemies alike, exhibits absolute perfection in word and deed—JESUS CHRIST.

Here is the supreme evidence, the incontrovertible proof of the Divine authorship of the Bible. And I am well assured that whenever a man, upon due consideration of *this* proof, rejects it, it is not his *reason*, but his unsubdued *will*, that controls the decision.

For the Christ of the Bible—promised and foreshadowed in countless ways throughout the Books of the Old Testament; manifested in the flesh at the beginning of the Christian era; presented historically in the four Gospels; borne witness to directly by the apostles, who did eat and drink with Him after He arose from the dead, and indirectly by the

lives of all who from their day until now have obeyed the gospel; communicating from heaven His doctrine to His people on earth through the Epistles of the New Testament; and teaching and empowering them by the Holy Spirit—is the full manifestation and revelation of God to men.

It was said of Him (and by men of a class not noted for spiritual discernment) that "Never man spake like this Man." That was a true testimony; for the sayings of Jesus Christ, recorded in the four Gospels, are such as no mortal man ever uttered, or could have, uttered.

It follows that not even the most gifted of men (and certainly not those of the class of the Gospel writers) could have invented those sayings. In this simple and undisputable fact, we have conclusive proof that Jesus Christ was Divine; that He was in very truth. "God Manifest in the flesh."*

But this truth certifies to us also that the Bible, too, is Divine. For we have *His* explicit declaration that "the Scriptures cannot be broken;" besides the fact that He quoted from every part of the Old Testament as from the very Word of God. On the other hand, the Scriptures bear witness in every part thereof to Him; even as He Himself said, "They are they which testify of Me" (John 5:39).

And, again, to the two on the road to Emmaus He spoke of what the prophets had foretold of Him, and "beginning at Moses and all the prophets, He expounded unto them *in all the Scriptures*, the things concerning Himself" (Lu. 24:25, 26).

And yet again He spoke in like manner to all His disciples, opening their understandings that they might understand the Scriptures, and saying: "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, *concerning Me*" (Lu. 24:44).

No man who will weight these things with even so much attention as he would deem proper to bestow upon a matter of importance pertaining to the affairs of this transitory life, can *reasonably* come to any other conclusion than that the testimony of the Scriptures to Jesus Christ, and the testimony of Jesus Christ

to the Scriptures, are both divinely true, and are mutually corroborative.—*P. M.*

More of the Allegorical Method



IN the article by Dr. Fred. Lynch, dealt with in another editorial, we find a rhythmic poem quoted, beautiful in its wording and phrasing, but given over to the outworn allegorical method. All miracles vanish like mist before this so-called "spiritualizing" kind of interpretation—rather, of application. Here are two starting points:

"I cannot prove that He calmed the sea,
And bade the storm be still;
But I know that His love has mastered me
And curbed my restless will.

"About the tomb in Bethany
Rang clouds of doubt and strife;
But I know His grace has given to me
The power of an endless life."

But suppose it is not true that He calmed the sea or raised the dead, then you are resting your trust in a fictitious being. Then your faith is mere imagination. Your source of information about Christ is the Old Testament; but if it is full of legends that are not true, you cannot be sure of His love and power. The religion that divorces faith and reason is not the Christian faith. It is a faith that draws only on the imagination for its source.

On the other hand, if the Christ of the gospels is the real historical Christ, then your faith has a true, rational and adequate basis, and we can go on our way trusting in Christ and rejoicing in His love and power, untroubled by doubt.—*L.S.K.*

* * *

Good for Body and Soul

"I simply don't know what to do with myself when the wind is from the east," complained a nervous invalid. "Well, you can stop the wind," replied the physician, "you can get into a cozy south room as far away from it as possible, and find some pleasant employment." This simple bit of advice is as good for the soul as for the body. There are east winds of gloom that will not do at command, but we can learn to retreat to some south corner of sunny memories or cheerful occupation until they pass.—*J. R. Miller D.D.*

* See my booklet, *Never Man Spake Like This Man*, Hamilton Bros., 120 Tremont St., Boston 9, Mass.

Miracle and Imagination

ONE of the strangest psychological types is the mind of the average Modernist. This time we are thinking of Dr. Frederick Lynch, chief editor of *Christian Work*. A recent editorial in his paper was entitled "Imagination and Dogma." It is almost a tale in itself. The whole trouble with people is, he thinks, they want to use words in "their literal and factual sense." They lack imagination. They are unable to convert words into narratives their symbolical significance.

When he proceeds to use his method of interpretation—which is the old allegorical method—modeled long ago—upon the miracles of the Bible. Those wonders must not be looked upon as actual occurrences, but we must use imagination, and see what they mean symbolically. Thus set aside by the spiritualist, he holds that these miracles "are the greatest things in all literature." Take the miracle of our Lord's walking on the water. This cannot be accepted as a literal fact. Oh, no! It would be the way of the "literalist." This is the famous allegorist's method of New Testament hermeneutics:

"Had we any spiritual perception, we could see this is the truest incident in Christ's life—for has He not been walking over the troubled seas of this world's tumultuous sea for two thousand years, calming the waves of our stillness, and did He not walk into our hearts this morning, saying, 'Peace, be still.' The lesser fact is lost in the larger fact."

This passage proves that a Modernist does not perhaps cannot, use words accurately, but employs them loosely, as his "imagination" dictates. For instance, how could the said miracle be the truest incident in Christ's life? Can anything be truer than another? Is the adjective true one that can be compared grammatically? Is it correct to say, "true, truer, truest"? If a thing be true, can it be truer? When, too, why was Christ's miracle of walking on the water any truer than His other miracles, such as His opening the eyes of the blind or His healing of the lepers? You see what the undisciplined use of the "imagination" will do in making men use language loosely and inexactly. It should also be re-

membered that our Lord's saying, "Peace, be still," is not connected with the incident of His walking on the water, but with that of His stilling the tempest. Too much rein to the "imagination"!

Our Modernist unbridles his fancy in the same way upon other miracles—the woman who was healed by touching Christ's garment, His multiplying of the loaves and fishes, His raising of the dead—all are made to vanish before the skillful wand of the imagination; all are converted into parable, and made to apply only to the spiritual sphere. Souls are healed by Christ, souls are fed, souls are raised from the dead—that is what these miracles mean.

If that is the truth in the matter, then why, in the name of sense, did not the Holy Spirit lead the evangelists to tell the simple truth? They could just as easily have told us that Christ came into the world to treat men's souls, not their bodies. And then, too, we wonder by what right any one can go through the Bible treating its historical narratives as fictions and allegories. If the Biblical writers are so crude and unreliable as to describe miracles which never occurred as if they really did occur, how can we believe that they truly taught such great spiritual lessons as that Christ is the true Saviour of men's souls? Suppose those Biblical narratives are not true, what ground have we for believing in Christ at all? When will our Modernists learn that a historical religion cannot have a mythical origin, a true religion a fictitious source, a real religion an imaginary basis? No! Dr. Lynch's allegorical method of interpretation is both impossible and archaic.

On the other hand, suppose the evangelists told the literal truth. Suppose that Christ really did perform the miracles ascribed to Him in the gospel narratives, ah! then we can trust Him indeed; for, if He was the Master of the physical realm, if the wind and the sea obeyed His voice, then He is the Lord of glory, the Sovereign of the universe, and can rescue men from their spiritual perils as well as from their physical difficulties. Only the whole Christ, the historical Christ of the gospels, can meet all the needs of human souls. The faith of the Modernist is a naive faith, not a sound and solid faith based on the reasonable order of the cosmos.—L.S.K.

The Bible and Archeology



It will be noted that some disappointment is expressed in our review department that Dr. Ira M. Price, in his recent book, "The Monuments and the Old Testament," is not more positive in showing how the findings of archeology confirm the Old Testament history and other statements. But Dr. Price is purely a scientist, and perhaps he thought it best merely to give the cold scientific facts, and let his readers draw their own inferences.

We wish to give a few impressions made on our mind by the reading of this valuable book, which brings archeological discovery right up to date. First, no matter how far back men go in their archeological researches, they find a fairly high degree of civilization. This is true in all the countries surveyed in Dr. Price's work. We do not find mankind in a crude half-animal status. Thus the speculations of anthropologists and paleontologists do not agree with the real and reliable findings of the archeologists. The fossil remains of crude, undeveloped men, on which so much stress is laid now-a-days, may simply represent the degenerate types of men who, in an early age, wandered off into the hinterlands, just as today we find such people in the far-sequestered parts of Africa and Australia—yes, and sometimes, too, right here in civilized America. How often in history we find remarkably civilized people living contemporaneously with people of the rudest culture! These are facts to which the evolutionists should give heed.

Another patent fact comes to hand in the study of this book. The chronology fixed for the various nations, based on facts, not mere speculations, agree in a remarkable way with the chronology of the Bible as far as it can be approximately fixed. The first date given by our author for Egypt is 4241 B. C. Of course, this is not certain, for our author says (p. 18): "The chronology of Egyptian history . . . is not wholly agreed upon by Egyptologists." He follows the scheme of Meyer and Breasted, which "commands wide acceptance today." Evidently the Nile was occupied some time before the date given above, but that is the earliest date that can be fixed with any degree of certainty.

In re the Babylonian-Assyrian inscriptions, they cannot be dated further back than "about 4000 B. C." (p. 50). "The Sumerian-Semite

period stretches from about 3200 B. C. to about 2100 B. C." (p. 53.) "Assyrian beginnings are enveloped in mystery. Ashur a center of a colony soon after 3000 B. C. 56.) Hammurabi's dates are given as 2081 B. C. (p. 457.) And yet Dr. Price, with due scientific prudence (p. 52): "earlier than 893 B. C. must be accepted with caution and reserve."

Now, as our author says, and as all informed people know, Archbishop Ussher's chronology of the Old Testament, about 1600 A. D., is no longer regarded as acceptable. Other calculations have been made that tally most wonderfully with the pre-dates reported by the archeologists. And it is evident that archeology does not go back to a period millions on millions of years and represent man as being in a semi-bestial state. All our earliest historical data from western Asia and northeastern Africa seem to indicate that those countries were the cradle of the race. All conclusions regarding other parts of the globe as the natal home of the human family are based only on speculation. History and archeology—our most reliable sciences—seem to confirm the chronology and history of the Bible.

After pointing out the resemblance between the Biblical and Babylonian accounts of the creation, our author sets forth the differences, so that any fair-minded person can see that the former are incidental and casual, while the latter are vital for religion. Dr. Price says that the unlikenesses "are extremely significant." They are as follows (p. 108):

"(1) Genesis mentions God as the creator of all things. The Babylonian records mention no one as creator of all things, but various gods come in for their share in the beginnings.

"(2) Genesis describes a waste and an abyss. The Babylonian account personifies these words (*Tohu* and *Tiamat*) as warlike deities who met in combat Marduk, the most prominent god in the Babylonian pantheon.

"(3) Genesis is pervaded with monotheism, while the Babylonian account is permeated with polytheism."

To these divergences might be added the following: 1. The style of Genesis is simple and chaste and dignified; that of the Babylonian tradition is florid, verbose and turgid. 2.

his account reads like sensible history; the Babylonian stories read like mythology. The account in Genesis agrees remarkably with the best results of modern science; the Babylonian myth has no agreement at any point with science. 4. The Genesis record is coherent, progressive, well-articulated, and so that the reader can get a clear idea of the

events; the Babylonian story is a welter, giving no clear-cut conception of the method of creation.

Thus we believe that the latest and best investigation in archeology lend much corroborative evidence that the Bible recites true history, and gives the only true and rational explanation of the origin of things.—*L.S.K.*

Is This Christianity at All?

THE following is a quotation from "The Church and the Changing Order," a book by Dr. Shailer Mathews, Dean of the Divinity School of the Chicago University:

"For in the New Testament there are concepts which the modern world under the domination of science finds it impossible to understand, much less to believe. . . . But men who think of God as dynamically immanent in an infinite universe; who think of God's relation to him as determined, not by tutelage, but by cosmic law; who regard sin and righteousness alike as the working out of the fundamental forces of life itself, the conception of God as King and of man as a condemned or acquitted subject is but a figure of speech."

This passage indicates a sad departure from biblical Christianity. Can it be called Christianity at all? We wonder why men who apostatize so greatly from Christian principles do not want to remain in the Christian church and be called by the Christian name.

As usual with Shailer Mathews, there are as many errors in this statement as there are words—at least, as there are distinct clauses. Take the first sentence. The modern world "finds it impossible to understand" some of the concepts of the New Testament. Yet these Modernists proclaim themselves the great "scholars" of the day, very much superior to the common run of people! Then why can they not "understand" the New Testament concepts? We know of few failings in the teaching of the New Testament that cannot be grasped by the ordinary intellect. Besides, if the "modern world under the dominance of science" cannot even "understand" those New Testament concepts, by what right do they criticise and reject them? If you say you do not believe a certain teaching, you must understand what it is. All anyone can logically say about a proposition which he does not understand is that he does

not understand it, and therefore has nothing to say about it pro or con. But do not expect Shailer Mathews and his school to be logical.

Again we note that the "modern world is under the domination of science." Thus science is to decide in spiritual matters. But scientists have so often been mistaken and have so often had to reverse themselves, that we fail to feel any very great confidence in their *dicta*. The scientists to a man accepted the Ptolemaic doctrine of the solar system until Copernicus came, and then all of them had to change front. In Darwin's heyday they accepted his explanation of evolution. Today they reject it. So we do not think it necessary to give up the Bible as our authority for the sake of something so fallible as human science.

Let us analyze Dr. Mathews' doctrine of the universe "under the domination of science." He calls our universe "an infinite universe." That is poor science and philosophy. The physical universe cannot be infinite; it is made up of finite parts, and therefore must be finite as a whole. Moreover, if God is infinite, the cosmos cannot be infinite, for there cannot be two Infinities or two Absolutes or two Eternals. That would be an absurdity, for if there were two, they would limit each other. The Absolute and the relative may subsist together, but two Absolutes could not. Still more, does science teach that the universe is infinite? It surely does not and cannot, for the boundaries of the universe are not available for empirical observation. It is speculation, not science, that says the universe is infinite; and it is very poor speculation, too.

Modern men "think of God as dynamically immanent" in the universe. What does our Modernist mean by that? Does he mean to deny the transcendence of God? We believe he does. When he declares that the universe is infinite and that God is "dynamically immanent" in it, no other conclusion can be drawn. What is the logical outcome? That

Dr. Mathews utterly rejects the Biblical doctrine of God; for the Bible teaches that God is "above all things"; that He "created the heavens and the earth"; therefore He must be greater than they. Then why is Dr. Mathews connected with a professedly Christian school and functioning as a teacher of professedly Christian theology? Nor is that all: his doctrine spells pantheism, which is as far from Christian theism as the north pole is from the south pole. Neither is pantheism new; it goes back to Hegel and Spinoza; to some of the ancient Greek philosophers, and to old, old Hinduism. If God is "only dynamically immanent in an infinite universe," then God is only an impersonal power; not a personal God at all. This doctrine is antipodes apart from Christianity; and it is bad philosophy, too, and is not "science" at all. The lack of clear and thorough-going thinking is doing vast harm in the world today.

Our Modernist objects to the doctrine that man's relation to God is "determined by statutory law." This again means rejection, *in toto*, of Biblical teaching. Again and again the Bible teaches that God gave to man laws, commandments, statutes. This is true of both the Old and the New Testaments. Christ laid down laws and commandments for His disciples to obey. When Dr. Mathews declares that the divine laws are only "cosmic laws," he again plunges headlong into pantheism, denying the divine transcendence. He would be a poor kind of a God who would get so mixed up and entangled in the machine of the cosmos that He could not extricate Himself and interpose when something went wrong in the moral economy.

But note this *descensus* into pantheism: "Sin and righteousness alike the working out of the fundamental forces of life itself." That conception blots out moral distinctions. It means that both sin and righteousness are inherent in the system of the cosmos; are native to its fundamental forces; that they are mere figments of an abnormal fancy. This scheme comes as near being Hindu pantheism as one blade of grass is like another. If it does not mean outright pantheism, it at least implies that God is the author of sin, having put it into the very structure of the "fundamental forces of life." What a God would He be who created sin?

Objection is also made against the Christian teaching of "God as King and of man as a condemned or acquitted subject." But hold! how often the Bible speaks of God and of

Christ as our King! Here, then, is a fundamental Christian conception that is lightly tossed overboard by the dean of a professedly Christian theological seminary. I fear that very little of Christianity is left after this protagonist gets through with it. It seems that almost everything that the Bible teaches is repulsive to him. What is the difference between such mutilation of the Bible and outright infidelity? Perhaps the difference is only "a figure of speech."

If God is not our King, and is not to be our King in the future, what kind of a government does He and will He administer the world? Is His future government to be a democracy, in which the people will elect the polls every four years to vote whether God shall be their president or not? We are left with the sad and serious question: Are Dr. Mathews' doctrines Christian at all?—E

Notes and Comments



FAITH and reason must not be in antagonism. They must not fight each other. Reason unchecked by faith will become rationalistic, erratic, leading to unspiritual conclusions. On the other hand, faith unchecked by reason will become credulous, fanatical, as is seen in so many aberrant sects. But by what are both reason and faith to be checked? By the Word of God as the Spirit's directory. Faith must be begotten of the Word by the Holy Ghost through the Word. Reason must be enlightened in the same way. And thus it is that faith and reason must correlate; partners for the production of the best Christian life.

If ever you get a chance, hear Dr. Pace's great lecture on "The Law of the Tave." It is one of the best apologetic lectures on the Christian system of truth and salvation that we have ever heard. The lecturer states that the principle of threeness or tri-unity is written into the very structure of the universe. It is found in nature, in the snowflake, in the diatonic scale and everywhere else, confirming the Biblical doctrine of the tri-unity of the nature and personality of God. It is wonderful and uplifting. Dr. Pace illustrates this subject most effectively with stereoscopic views.

"Let the Word of Christ dwell in you richly," said the apostle. What does he

"that? For one thing, he means that the Word should be allowed to take up its permanent residence in our hearts. It is not to be merely a tenant, remaining there for a little while, or coming and going. "Dwell" is the right word here. The inspired writer knew well how to select his words. But "rich"—what does that mean? Undoubtedly many things. One is, we should receive more and more of the divine Word into our souls, so that all parts of them will be pervaded and enriched; so that all will receive as much of the Word as they need for their completest development. Another idea is that the Word may so dwell in our souls and be so used and assimilated as to enrich them, fertilize them and make them fruitful for the Lord.

The human heart is like a garden. In its natural state it is overgrown with weeds, bristles, thorns, and infested with noxious creatures. Does any one want to carry about with him such a heart garden? Surely not, if he is in the right state of mind. But the natural condition of the heart garden—naturally more like a jungle than a garden—can be changed by the power of God. The Holy Spirit, through the law, will uproot the noxious growths, drive out the poisonous vermin, and break up the hard soil by begetting repentance, and convert it into a fine tilth; and when the same Holy Spirit through the gospel will implant into the soil the vital principles and powers of a new spiritual life, and they will germinate and grow, and thus produce a beautiful and fruitful garden of the Lord. This is what is meant by being "transformed into the spirit of your mind."

In the light of redeeming love and grace in Jesus Christ, the following verse might be a motto for every day (Psalm 118:24): "This is the day which the Lord hath made: we will rejoice and be glad in it."

How much time was required, according to evolution, to develop eyes, say those of the trilobites of the far-off Silurian Period? Millions on millions of years. Now, our challenge to the grandees of the evolution theory is this: If creatures could live and flourish for so many eons without eyes, why did they have to have eyes? What possible force could have moved them to acquire eyes? Even if they were sentient creatures, without eyes they never could have had any desire to see, because they could have had no conception of sight. Thus no inner urge could have moved them to develop visual organs; and surely no exter-

nal conditions could have caused such wonderful and complex mechanisms to evolve. On every hand, the evolutionary theory is seen to be inadequate.

This is what we read in Chamberlin and Salisbury's "College Geology," revised by Grabau (p. 495): "Every great division of the animal kingdom, except the vertebrates, had its representative in the Cambrian times." Says Grabau: "One of the most marked characteristics (of the Cambrian time) is the abrupt appearance of a diverse, and, in many respects, a highly organized fauna in which nearly all of the classes except the vertebrates are represented." Surely these facts are anti-evolution instead of pro-evolution.

That primordial cell which came into existence somehow or other and at some time or other far back in primeval ages, must have been a hardy little fellow to weather all the storms and casualties to which it was subjected. And what intelligence it must have possessed, since it is supposed to have brought forth all the multitudinous forms of life and finally all the human beings of the world! Evolution assigns divine attributes to the primordial cell. The Christian assigns them to a supreme Mind. That is the antipodal difference between the Christian and the evolutionist.

No better proof could be furnished that the Bible and evolution cannot be made to agree than the conduct of Mr. Darrow in the Scopes trial at Dayton, Tenn. He was there in the interest of evolution, determined to impose the teaching of evolution on the people of Tennessee *volens volens*. They did not ask that the Bible be taught in tax-supported schools. They simply held to the American principle of fair play, that, if the Bible should not be taught, neither should anti-Bible be taught. But Mr. Darrow contended that evolution should be taught. Yet at every turn he tried to besmirch the Bible. His whole aim in his cross-questioning of Mr. Bryan was to cast discredit upon the Bible. Hence he brought forward for ridicule the hoary old infidel objections, like the stories of Jonah and the whale and of Joshua's command to the sun and the moon to stand still. Thus he proved the very contention of the Christian people, namely, that the theory of evolution is set over against the Bible. Mr. Darrow gave his whole case away by his unlawyerlike procedure.

The heart of the question is not affected by the consideration whether or not Mr. Bryan was able to answer effectively all of Mr. Darrow's infidel objections. Evidently there were several technical points on which Mr. Bryan was not sufficiently posted to answer promptly. We should have liked to see the squirming of Mr. Darrow if Mr. Bryan had had an opportunity to cross-question him on his theory that he is a descendant of sub-monkeys and pre-apes. Suppose he would have asked him, "Mr. Darrow, have the biologists ever proven a case of spontaneous generation?" Or, "If evolution is the law of life, why are not the anthropoid apes making any progress at all in these palmy days of their best opportunity in all the history of their race?" But the chief point is that Mr. Darrow, by his derisive questions, pitted evolution against the Bible, and therefore proved the very contention of the Tennessee legislature, namely, that the teaching of evolution is anti-Biblical, and therefore should not be taught in schools supported by the citizenry of the state. This is America, and our constitutional law forbids the imposition of any special kind of religion or anti-religion upon the people.

We hold that Judge Raulston and the prosecution were right in the Scopes case. It was not the business of that court to decide on the constitutionality of the Tennessee law. Its only function was to decide whether or not the plaintiff was guilty of violating the law. Another kind of a court in another kind of a case must decide the question of constitutionality. Even those of us who are not technically versed in legal procedure can see that point. But the lawyers on the defense mistook the legal nature of their own case. They were so anxious to convert the trial into an opportunity for their propaganda of the evolution hypothesis that it blinded them to the real nature and merits of their case. That was why they wanted to bring in their "expert" testimony. In that way they overreached themselves and defeated their own purposes. The judge and the prosecution were too smart for them in the matter of legal procedure. At the same time they permitted the defense to go far enough to prove that they would set evolution in opposition to the Bible if they were permitted to have their own way. Mr. Darrow's method of questioning indicated how the theory works on the human mind.

Sometimes it is said that the entire "drift" of scholarly opinion" is on the side of evolution. Then why should we oppose it? We not just go along with the current? Recently we heard a witty reply: "A dead fish always glides with the current. It takes a live fish to swim against it." Yes, indeed! The truth is not always be determined by the popular "drift."

A most sensible article appeared recently in the *Western Recorder*, Louisville, Ky., written by Lida B. Robertson, a life-time Bible teacher. Many things in it are worth quoting but we select this: "I live not afar from a great steel plant that converts instantaneously iron into gases and fertilizers, and iron dirt into finished steel. Man can do all this by intelligent use of nature's laws—yet (according to evolution) the Maker of the universe dawdled away millions of years upon huge lizards and millions more on apes!" Yes! think it over.

According to the same writer, the eye-doctor (optometrist) pointed out to her the *macula matea*, a small yellow spot on the retina in the visual axis. Of this she says: "The *macula latea* is in the human eye only—even the ape has it. It is the focussing power upon a given point, like reading, writing, threading a needle, work, etc., to the exclusion of surrounding objects. The monkey's eye is devoid of it, so that the monkey can see only general objects like the auto light. It means no means can the ape ever read or write, even as it possesses no *macula latea* to focus vision. . . . If nothing else disclaims ape-evolution, and resemblances and similarities patched together by unbelieving biologists, the Bible, the *macula latea* utterly smashes it. No animal or fowl eyes possess it—only folks."

Here are some quotations that put heart into the true believer in the Bible: "I Broodius used to tell us in the seminary that the man who would last the longest in the church, and succeed best in building up strong churches, would be the man who knew the Bible best, and who was most skillful and effective in doing expository preaching, because that is what the people need and what the Holy Spirit can best use." In his last lecture in the seminary Dr. Broodius exclaimed with much emotion: "Oh, brethren, brethren, mighty in the Scriptures! mighty in the Scriptures!" Then he went home to die. What a legacy for a theological teacher to leave his students!

"We have been wondering about this matter of persecution. The Modernists and evolutionists have so much to say about it, and seem to be seized with a sort of panic lest Christian people might hurt them if certain conditions prevailed. While we would be ashamed to imitate their weakness by playing the martyr act, we wonder what they themselves might do if they should gain the upper hand. The abuse and vituperation that they have lately heaped upon evangelical Christians in connection with the Scopes trial, and the rancor they have displayed, made one almost feel as if they might introduce another 'reign of terror' should they ever have the chance. Some of them fairly gnashed their teeth. They reminded us a good deal of the rage of the monks who put Bruno to death and the mobs who incarnadined unhappy France in the slaughter of the Huguenots on St. Bartholomew's day. Neither can we forget the persecutions of the French revolution for the sake of religion. Remember, too, how the unregenerate pagans persecuted the Christians under Nero, Caligula, Galba and Marcus Aurelius. The very fact, too, that the evolutionists want to impose their teaching on the people whether or no, would lend countenance to the premonition that they might employ force if they had the power and opportunity to do so.

It warms the heart of the true believer to reread the following words from a booklet by Rev. Russell Cecil, D.D., of Richmond, Va., on "The Preacher's Message": "The preacher's message is given to him. It is not something that he has to evolve out of his own mind and experience; nor is it something to be gathered from the world about him, or from the newspapers, or from the latest results of science. But his message is given to him. It comes from God. He is God's man, and he is to preach to people what God declares unto him. . . . This message is to be found in the Bible; and therefore the preacher should, first of all, be an expounder of the Holy Scriptures." Thank God for so many clarion voices today! Besides, Usher's chronology taught that the creation took place 4004 years before Christ, and that would be 5929 years ago.

"How much science there is in the camp of the Modernists may be measured by a statement made at the Scopes trial at Dayton, Tenn. The statement recorded in the combined report of experts was that the 'King James translation of the Bible,' which was

offered in evidence, declared the earth to have been created 4004 years ago." This is quoted from our friend, Rev. George McNeely, pastor of the City Temple, Newark, N. J. But Darrow and the Modernists do not seem to be up-to-date in scholarship, with all their professions. Every one ought to be aware that Archbishop Usher's chronology, which King James' translators followed, is no longer held by evangelical Biblical scholars, who know that Biblical chronology is an uncertain matter.

Sir Oliver Lodge, a professed evolutionist, says: "Taught by science, we learn that there has been no fall of man; there has been a rise. Through an ape-like ancestry, back through a tadpole and fishlike ancestry, away to the early beginning of life, the origin of man is being traced." Does that agree with the teaching of the Bible? Let Christian people think it through.

Of course, man is not the descendant of any living species of monkey or ape, oh, no! So Conklin and Osborn are proclaiming from the housetop until their voices become raucous. But let H. G. Wells tell us what he thinks: "The current idea among those who are qualified to form an opinion seems to be that he (man's ancestor) was a ground ape, and that the existing ones have developed in the arborescent direction." What difference does it make to refined tastes whether the evolutionists teach that man traces his pedigree back to a ground ape or a tree ape; to a monkey or a sub-monkey; to an ape or a sub-ape? The latter alternative is even more nauseating than the former.

Let the people who have been decoyed into accepting evolution consider the following facts, which we glean from G. W. Stewart's pungent book "Why?" Ramsay estimated the age of the earth at ten million years; Sir Charles Lyell at four hundred million (just a mite of a difference!); Darwin at three hundred million; Croll at twenty million; Tait at ten million. Here is a discrepancy of 390,000,000 years. And yet evolutionists stumble over the trifling "discrepancies" of the Bible! Rutot says the date of the first real men was 139,000 years ago; Osborn, 500,000 years; Geike, 200,000; Croll, 980,000; Sturge, 700,000; Townsend (anti-evolution), 6,000 years. Professor Le Conte says: "The time which elapsed since man first appeared is still doubtful; some estimate it at more than 100,000 years, and some at 10,000 years." Where

there is so much guessing, why should any one insist on teaching evolution as a scientific fact?

"Historians inform us that more than fifty millions of the human race have been murdered because of their belief in the Bible and their faith in God and His divine Son, Jesus Christ." This is quoted from Stewart's "Why?" How many scientists have gone to the stake or have perished otherwise for the sake of their convictions? Can you think of more than one?

Inquiring student: "But, Professor, doesn't the Bible teach that God made man directly in His own image? and it gives no hint of his being of simian origin." Professor: "Oh! what you want to do is to trust in Christ; you needn't bother about the origin of the human race." Inquiring student: "But Christ Himself endorsed the Old Testament, and especially the parts that refer to the creation of man and woman." Professor: "Where do you find that?" Student: "In Matt. 19: 3-6 and Mark 10: 2-9. I have my New Testament here and will read it." Student reads. Silence for a while. Professor: "Oh, well, we can't stop on this point any longer! Let us go to the next subject!"

For the sake of variety, suppose we change the subject. Some one has wisely said: "The church which is not a missionary church will be a missing church during the next fifty years—its candle of consecration put out; if not, its candlestick removed out of place. As ministers and churches of Jesus Christ, our self-preservation is conditioned on obedience to the great commission. It is preach or perish; evangelize or fossilize."

A story like this has come to us: A number of travelers were visiting an art gallery in which there were statues of the prophets, apostles and of Christ. As they first gazed at the prophets and apostles, they were deeply impressed and thrilled. As they approached the statue of Christ, which their guide told them would come last, they expected it to be almost overpowering in its impressiveness and beauty. But when they reached it and looked upon it, they were disappointed. It seemed to come short of the power and beauty of the other statues. The guide noted their disappointment, written so plainly on their faces. Then he said: "I see that you are disappointed in the statue of Christ. You can see and feel its greatness in only one way—by kneel-

ing before it." The travelers fell on their knees before the statue and looked up at it and worshipped and wept for joy. What a lesson! It is only the humble and contrite heart that can experience the beauty and glory of Jesus Christ.

Here is a good point which we have picked up along the way. Much is made today about the "right of interpretation." For instance, man proclaims that he believes the Bible, but he has a right to "interpret" it as he pleases. The trouble is, the Bible says that "no prophecy of the Scriptures is of any *private* interpretation" (2 Pet. 1: 20). This means that the language of the Bible is to be accepted at face value; it is not to be "interpreted" to say something that it does not say. Language is intended to convey thought, not to cloud it.

The third Asiatic expedition of the American Museum of Natural History is under the leadership of Roy Chapman Andrews, who is now in this writing in Mongolia, China. He believes that he has discovered traces of the earliest type of man yet found. Thus he is coming into competition with Professor Dart, who has made a recent find in South Africa. Mr. Andrews has been operating among the sand dunes of the Gobi Desert. He says: "These dune dwellers we believe we have found the earliest type of man in his development from the ape." But hold! we have been reading again and again that the evolutionists do not believe that man has descended from the ape or the monkey! Is this representative of the American Museum behind the times? If an anti-evolutionist were to speak of man descending from the ape, he would be hooted as "abysmally ignorant."

"What did Moses know about astronomy?" asks the rationalist. "How could he, living so long ago, know anything about how the heavens go? And how could he have had any knowledge of cosmogony, geology and biology?" Our reply is this: Moses may not have known much about these learned things; but the Holy Spirit did. And He guided Moses and thus led him to write the truth. If the rationalist says that Moses did not know, and hence may have made mistakes, that very allegation convicts the rationalist of denying the early chapters of the Bible are divinely inspired. Thus we have a real infidel to deal with, not merely a rationalist who wants to be called a Christian. It is well enough for Modernists to be given a chance to say enough to convict them of their own infidelity.

"Peppery little Bulgaria has made a strong protest against the misrepresentation of her country in Mr. H. G. Wells' "Outline of History." Through his wife he has consented to let the corrections be made, and that history is now being written by a native Bulgarian. What a time Mr. Wells would have if he were called upon to correct all the blunders of his unhistorical history! If those pre-historic men, about whom he has written with


so much *aplomb*, could reply, what would they say? If they really were as savage as he and other evolutionists represent them to be, his life would hardly be safe for a minute. The query arises, If Mr. Wells could not correctly write the history of a state like Bulgaria, what confidence can be placed in his professed annals of the people of primitive times—especially when he describes "the Old Man" of paleolithic age?

THE ARENA

Evolution and Blood Tests

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(The readers of the Champion must have patience with so highly technical an article as the following. We are convinced that the most difficult argument to overcome just at present is the one based on the so-called blood-precipitin tests. If it could be reduced to a certainty, the evolutionists would loudly proclaim that their theory has been proven. Dr. Brown, who is a capable physician, has proved himself technically able to handle this recondite subject from the purely scientific viewpoint, and, difficult as it is, we bespeak a careful perusal of his article on the part of our readers, even if they cannot quite master all the details.—Editor.)

URING the past year or two, and particularly during the past few months, the results derived from thousands of highly technical experiments with the blood serum of man and different animals have been repeatedly proclaimed as the strongest proof ever discovered in support of the evolution theory.

Viewed superficially, or by those who do not possess a fair knowledge of physiology, it seems to offer a rather strong corroboration of transformist claims. On account of its inherent complexity and difficulty, it has been somewhat neglected by those who reject the idea of a bestial origin for mankind. Upon a close scientific investigation of the question, however, the case for the evolutionist proves to be weak and his so-called "evidence" vanishes before the logic of facts.

As everyone knows, blood is the life-fluid which flows swiftly and ceaselessly through the marvellous system of tiny tubes in our bodies, made up of arteries, veins and capillaries. The arteries are the vessels which carry the red, oxygenated blood from the heart to all parts of the body. They gradually diminish in size as they branch in a wide network, at last becoming so small that they ac-

commodate but one microscopic cell in the minute channels known as the capillaries, which connect the arteries with the veins. The capillaries are spread out all through the tissues and organs and gather up the flow to discharge into the veins, whose function it is to carry the blue blood (blue because loaded with carbon dioxide gas instead of Oxygen, which has been burnt up in the body) back to the lungs, in which it discharges the Carbon Dioxide gas and other impurities, to be expelled in breathing. In the lungs it loads up with a fresh supply of Oxygen, again enters the left chambers of the heart, and resumes its journey. Back and forth it travels on its round trip, constantly varying in its composition as the amount of Oxygen and Carbon Dioxide changes, and its food content alters with its continual additions of nourishment and discharges of waste matter.

The food taken into the stomach undergoes the process of digestion, by which it is changed into a milky fluid, which is extracted from the intestine by little wide-open mouths leading to another series of tubes called lymph channels. These gradually unite into one duct, through which the fully digested food, prepared for assimilation and now ready to be absorbed into the system, is emptied into a

large vein at the root of the neck, close to the heart.

Blood contains two definite and distinct parts, one solid, the other liquid. The solid portion is composed of small, round protoplasmic masses, called cells, red and white. The red cells derive their color from their contained Haemoglobin, a chemical having a remarkable affinity for Oxygen, which it snatches at every opportunity from the Oxygen-filled lungs, the air-station through which all the dark carbonated venous blood must pass.

Besides Haemoglobin the red cells have, like the white, much protoplasm, with its variety of chemicals, to be noticed presently. The white cells are less numerous—one to about five hundred—than the red, but larger, and can change their shape and move independently. They have a different and distinct function in devouring invading germs, and perhaps assist in manufacturing substances to antagonize the poisons of disease-producing bacteria. In common with the red cells, they are composed largely of protoplasm and a group of chemicals.

Protoplasm is the material basis of all living organisms. It is derived, naturally, from the medium which surrounds it, and the elements which compose the body framework must therefore be identical with those found in the earth's crust. The Biblical statement, then, that man was formed from the dust of the ground is verified by physiological investigations. Every living organism, without exception, contains the following elements, all present in the ground beneath our feet: Carbon, Hydrogen, Oxygen, Nitrogen, Sulphur, Phosphorus, Chlorine, Potassium, Sodium, Calcium, Magnesium and Iron. Some others contain, in addition, silicon, iodine, fluorine, bromine, aluminum, manganese and copper.

We see then, that the principal constituents of the blood cells are a large number of chemicals in complex combinations with one another, floating in a fluid medium.

Human blood is made up of rather more than one-third to one-half its weight of corpuscles or cells. It contains from 20 to 25 per cent of solids. The liquid part of the blood is named plasma, and this by clotting is broken up into serum and a substance called fibrin; the latter formed from a normal constituent of the plasma—fibrinogen—which is acted upon by the lime salts of the blood, in the presence of small cells, known as "platelets," thought to be a product of the clotting

change. The platelets break up and release thrombokinase, which combines with another chemical, thrombogen, to form thrombin. Thrombin unites with fibrinogen, and fibrin—the final result of clotting—occurs as a fine network of threads which enmesh the corpuscles into a jelly-like mass. This mass falls to the bottom, leaving the serum, clarifying the upper portion of the vessel, or surrounding a suspended clot, which is of somewhat higher specific gravity than the serum.

Thus we understand that blood consists of cells and plasma, the plasma being made up of serum and fibrinogen. It is necessary constantly to remember that what the scientists are using in their so-called blood tests is not blood but serum—only a small part of blood.

Fibrin forms only one-five-hundredth to one two-hundred-and-fiftieth of the total weight of blood. The serum contains in 100 parts, eight or nine parts of solids, of which seven or eight parts consist of nitrogenous compounds called proteins, while the salts make up about one part. The chief salt present in the serum is sodium chloride (table salt)—about sixty per cent.

Next in order comes sodium carbonate about 30 per cent; and besides these two, we find traces of potassium, sodium, calcium chlorides, and phosphates. Traces of fat, cholesterin, lecithin, dextrose, urea, and other nitrogenous extractions are constantly found in the serum.

The red corpuscles contain from 30 to 40 per cent of total solids and of the solid constituents, and haemoglobin forms nine-tenths. The other tenth corresponds to the framework of protein (nucleo-protein), lecithin, cholesterin and salts.

There is a striking contrast between the salts of the corpuscles (cells) and those in the serum, the former consisting chiefly of potassium phosphate, while in the latter sodium chloride (common salt) predominates. In some animals there is *no sodium chloride* in the cells.

This somewhat detailed account of the general chemical composition of blood—which is correct according to the most modern findings—proves that if the blood cells are taken out of the blood, we have withdrawn a most important group of chemicals, in the absence of which we are not testing *blood* at all.

It is possible, moreover, that the cellular protoplasm, the most complex, baffling and mysterious substance in the world, contains many other things about which we know no

g. These, of course, are necessarily absent from the test fluid.

We are sure, however, that there is in the protoplasm of our bodies that, of which we are in total ignorance, namely, the life-principle. Of the nature of life, its origin, its powers, its reproductive potencies, its ability to feed and sustain itself, the reason for its natural departure from the cell at the moment of death, we are in profound darkness.

Let us then recall a few important facts. Blood is an ever-changing mixture of solids and liquids, of cells and plasma, holding within it from 12 to 20 different chemical substances identical with those found in the soil. These are combined in a most intricate fashion, and are controlled by the most elusive and wonderful force known to mankind—life. Remember that when "blood" tests are made, all the *cells* with their protoplasm and chemicals are removed; also the *plasma is changed* by the formation of fibrin, the extraction of which leaves us only a liquid known as serum—a remarkable fluid, but vastly different from original living blood or even plasma.

The serum contains complex serum proteins (combinations with nitrogen) in two forms, serum albumens and serum globulins, which probably do not exist side by side in the serum, but are combined to form serum-protein, a very complicated unit.

Professor Ernest H. Sterling, M.D., Hon. D.Sc.D. (Cambridge and Dublin), F.R.C.P., Woodrell Professor of Physiology in University College, London, in his recent book, "Principles of Human Physiology," writes:

"The question naturally suggests itself whether a plasma we have not a combination of all its varied colloidal constituents to form one labile mass of fluid protoplasm."

The shattering of this combination changes the whole nature of the fluid, and thus invalidates the test. And, as we shall see, before we can make any tests, the combination *must* be broken up by the process of clotting.

The clotting or coagulation of blood is a well-known but complex and little-understood process. As stated in the earlier part of this discussion it involves the formation of fibrin, which enmeshes the blood cells. Clotting ensues whenever blood escapes from its natural habitat, the blood vessels, and undergoes any slight change in the plasma leading to cooling or contact with air or a foreign body. Blood platelets form and the succession of changes already enumerated occurs. Sterling says:

"In every case the imitation of the act of clotting would seem to depend on the setting free of thrombokinase in the plasma."

The sole source of thrombokinase is the very perishable formed elements, the platelets, which are probably not found normally in blood. Other substances called antithrombins—which are anti-bodies or antagonizers of fibrin ferment, preventing clotting in circulating blood—are mentioned by some authorities as constituents of blood.

This brief account of the complex chemistry of the blood, demonstrates the highly intricate composition of this life-fluid. We can easily understand how false interpretations can be made from experiments which must be of the greatest delicacy, accuracy and uniformity, and in the performance of which, the slightest alteration or mistake in technique would bring different and conflicting results. It will be proved that the confident and definite conclusions of the evolutionists are logically unjustifiable and, in the nature of things, impossible.

Before dealing with the actual tests themselves there are a few related phases of this morphological argument which may be briefly mentioned, because they have a distinct bearing on the whole question. It is not generally realized how inconstant is the composition of human blood and how great are the differences between the blood from different human beings.

Following the work of De Castello and Sturli, Landsteimer and Leimer, Moss and Jansky have shown that all human beings can be divided into four groups, as told by the ability of their red blood cells to be dissolved or clumped together (agglutinated) by other human sera, and the ability of their serum to agglutinate other human red cells.

These four groups are characterized as Types 1, 2, 3 and 4. Groups 3 and 4 are about equally common and comprise about eighty-five per cent of all individuals. Group 2 forms about ten per cent and Group 1 about five per cent. This typing is of immense importance in the operation of transfusion, a valuable treatment for certain diseases, whereby the blood of one individual is introduced into the veins of another. The person who gives the blood is known as the "donor," and the recipient, of course, is the patient. Group 4 constitutes a universal donor because these cells cannot be agglutinated or damaged by any plasma.

The red cells of Group 1 will agglutinate

the serum of Groups 2, 3 and 4, the cells of Group 2 will act on Groups 3 and 4, while Group 3 is incompatible with Groups 2 and 4.

In transfusion, if the wrong types are mixed, very serious and even fatal reactions may follow. These reactions, obviously, do not prove that either the donor or the patient are not members of the *Genus Homo*, as should be the case if we interpret the result according to the principles adopted by the evolutionist.

The serum of the horse can be used with perfect safety on a human being. This does not prove a genetic relationship between man and the horse, nor, on the other hand, would incompatibility disprove it.

Professor Brumpt found that animals inoculated with the blood of men suffering from sleeping sickness contracted the disease. The only exceptions were a few apes and pigs. Does this prove a close relationship between these two classes of animals—apes and pigs—and a separation from other animals and men? No such conclusions can be drawn.

Metchnikoff and other experimenters have tried to develop syphilis in chimpanzees, apes, and monkeys by inoculating them with a very virulent form of the disease, but obtained only very feeble reactions. Does this prove the opposite to the preceding experiment?

All such inferences are absurd. Professor Rossle, one of the foremost investigators along this line, claims that blood reaction does not indicate, *nor does it correspond to*, the relation existing between any two animals. The facts of comparative anatomy are often in opposition to the findings from the blood.

Between animals and men there are many resemblances, but more striking contrasts. As similarity in bodily structure does not prove blood relationship, neither can dissimilarity necessarily be used as proof against such relationship. The mental and spiritual qualities of man separate him by an impassable gulf from all lower animals. This is the real test of heredity, and if two individuals have nothing in common in these realms, no one can reasonably affirm that they descend from a common ancestor.

Again, compare ass's milk and human milk. By adopting the evolutionary logic, we should come to some ridiculous conclusions. The quantitative chemical analysis reveals the fact that, of all mammals, the ass is closest to man in this respect—the similarity of their milk. We would hardly dare to assert that man must class himself with this long-eared fra-

ternity, nor that, because horse's milk is nearest in composition to that of the ass, we should arrange them in this genetic order from above downwards, viz., man, ass, horse, cow.

We come now to the blood tests from which so much is claimed for evolution. Professor Horatio Hackett Newman, Zoologist, University of Chicago, is one of the leading scientists who gave the most extended testimony for evolution at the Scopes trial. His view may be taken to represent the most modern evolutionary science. In the course of a lengthy statement, which covers all the arguments for the theory, he gives considerable prominence to the evidence from blood. In his statement, reproduced below, the italics are inserted to emphasize certain points.

"The methods of classifying animals just outlined depend upon relatively gross criteria (homologies), as compared with the refinements characteristic of the serological technique used in blood testing. The latter method of classifying animals depends upon chemical similarities and differences in the bloods of various animals, and the basic assumption is once more that degrees of resemblance parallel degrees of blood relationship. Recent investigation has shown that certain materials in an animal's blood are even more sharply specific than are its visible structural characteristics. Chemical tests of extreme delicacy are used to reveal resemblances in blood. Thus, if we wish to find out what animals are most like man in blood composition, we can find it out in the following manner: *Human blood is drawn and allowed to clot, a process that separates the solid materials in the blood from the liquid serum. The latter water fluid contains the specific human blood ingredients.* Small doses of it are injected at two-day intervals into the blood vessels of a rabbit. At first the rabbit is sickened by the injection, thus showing a marked reaction to the foreign material. In the course of a short time, however, there is no further reaction, and we may conclude that the rabbit is immunized. What has happened is that some substance has been developed in the rabbit's blood which neutralizes the toxic effects of human blood. It is a sort of antitoxin, and may be spoken of as anti-human serum, a material that may now be used as a delicate indicator of blood kinship. When this anti-human serum is mixed with serum taken from the blood of any human being an immediate and definite white precipitate is formed; when mixed with that of any of the anthropoid apes, the precipitate is similar to that formed with human serum, but less abundant and somewhat slower in appearing. The tests showed a less prompt and less abundant reaction with the blood of old world monkeys, a slight but definite reaction with that of new world monkeys, and no noticeable reaction with that of lemurs.

"The tests further indicated that, if strong enough solutions are used and time enough allowed for the precipitate to settle, there is an unmistakable blood relationship among all mammals, at least at degrees of relationship run closely parallel with those based upon homologies. Not only that but a few affinities, the existence of which has

en only vaguely suggested by comparative anatomy, are strongly emphasized by blood tests. One most remarkable revelation is that whales, the most specialized among mammals, are more closely related to the ungulates (hoofed animals), and especially the swine family, than to any of the other groups of the class mammalia—a diagnosis that had previously been made by several anatomists on what appeared to be slender morphological grounds.

"At the present time the technique of blood-testing for animal affinities is rather difficult, and very few workers have attempted to make use of

The results so far attained, however, are so definite and clean-cut that there is every reason to expect a great future for this type of evolutionary evidence. Many groups of animals have already been tested, and in general the affinities indicated closely parallel those based upon homologies. *There is, however, no exactness about this parallelism; nor could we expect such to be the case. For that reason, there is no exact parallelism between the teeth and the feet, between the head and the tail. No two systems of an organism exactly keep pace in their evolution; one may remain relatively conservative, while the other may become greatly specialized. Of all systems the blood seems to have been the most conservative, and to have retained most fully its ancestral characters. It is on this account that blood tests are so valuable in revealing relationships that can scarcely be determined in any other way.*

"Far more important than any information as to animal affinities revealed by blood tests, is that the classification of animals based on blood tests is essentially the same as that based on morphology. . . the two systems of classification point to the same lines of descent!"

In the first place, we notice the manner of conducting the tests, the technique of which admits is "rather difficult." Rather! So much so, in fact, that very few workers have attempted it.

It may be that the scarcity of workers in this field is due, not only to the inherent difficulties of the tests, but also to the fact that most scientists perceive the obvious impossibility of proving anything from the blood-serum. And yet many who do not place much reliance in it themselves remain silent when their evolutionist confreres assert themselves positively.

Notice, then, that "human blood is drawn" into a vessel "and allowed to clot." This operation, as we have learned, extracts all the solid materials and leaves behind only the fluid portion. But the learned professor goes on to say: "The latter watery fluid contains the specific human blood ingredients."

He surely must know that this is far from the truth. Think what has been done. The blood cells have all been killed and removed, carrying with them the all-important life-principle and most of the chemical constituents of the blood. Also the process of clotting

has caused the appearance of "platelets" and new chemicals in different combinations. Yet, notwithstanding this, we are asked to believe that the experimenters are dealing with human "blood." The truth which cannot be questioned is, that this vastly altered fluid residue—"serum"—has really very little in common with the original blood. Certainly no individual could live for five minutes if it replaced the normal liquid in the vessels of the body.

When this "serum" is injected into rabbits, horses, apes, monkeys, man, etc., the operation is nothing more than the transference of a solution of certain salts, chiefly table salt, in water. It has a faint resemblance to blood, but is now a poison, or toxin, or "antigen," of which there are many, all having the power of developing in the blood into which they are introduced a group of substances called "antibodies." In this case, the particular "antibody" formed is "precipitin." It causes the throwing-down of a deposit or "precipitate" in the blood of the receptor. Hence, this test is known as the "precipitation" test.

Antibodies are of the nature of antitoxins or antagonizers of toxins or poisons, and in their formation, we are witnessing one of many mysterious phenomena in the functioning of the marvellous defensive mechanisms of the body when it is called upon to repel and nullify attacks from without.

The professor writes that "degrees of relationship run closely parallel with those based upon homologies"—comparative anatomy and the like. This is not correct, for many authorities acknowledge a number of conflicting results from the different methods of comparison. Newman himself modifies his assertion when he admits, "there is no exactness about this parallel." Then why mention it at all?

A friend of the writer, Professor Charles Hill-Tout, the well-known anthropologist of Vancouver, B. C., has just issued a book, "Man and His Ancestors." It is an attractive and forcible presentation of the subject from the transformist viewpoint. He devotes one entire chapter to this blood-argument, which he considers one of the strongest and most convincing for his theory.

But apparently the professor has never had practical experience with blood, but takes his information wholly from the printed page, which he has not read with sufficient care. Otherwise, he would not be guilty of certain amusing inaccuracies. On the subject of the clotting of blood he writes:

"Freshly-drawn blood is taken from some animal or human being. This is now allowed to clot. . . When the clotting has taken place, *the watery portion at the bottom of the dish is drained off.*"

If he had ever watched a vessel of blood undergoing coagulation, he would know that the "watery portion" does not sink to the "bottom," but goes to the top, and we find the clot in the lower part of the receptacle.

Let us notice another inaccuracy. He would lead us to infer that the blood cells of all mammals, subjected to "ordinary chemical analysis" reveal practically no differences, a statement which is frequently copied from book to book, and is usually allowed to pass unquestioned by the uninformed reader.

The fact is that most modern text-books on physiology, give tables showing marked contrasts between the blood of all mammals and man. In the 1925 edition of "The Blood," a book written by Professors Gulland and Goodall, of the Department of Medicine, University of Edinburgh, chapter eleven is devoted to "The Blood in Certain Animals." In this chapter, a table is given which compares the blood of fifteen mammals, and great dissimilarities are shown in the number and proportion of the various cellular elements, both when compared with one another and with man.

Another table reveals great differences in the size of the cells, and in their staining qualities, explained by the variation in chemical composition of their protoplasm. In their discussion of "Haemophilia," a disease of the blood marked by diminished clotting power, and the danger of serious and even fatal hemorrhage from a slight cut, they mention a well-known fact under "Treatment." The blood serum of rabbits may be injected, with very favorable and curative results, into the human patient, but ox-serum causes severe and dangerous symptoms. What is the significance, if any, of this?

The rabbit belongs to the family of Rodents, which, according to evolutionary Zoology, is just above the Insectivora, and below the Ungulata or Hoofed-Mammals. The Rodents include rats, mice, squirrels, porcupines, rabbits, etc. Four groups are recognized, of which the squirrels, porcupines, rats and rabbits serve as types. The Rabbit group includes hares, rabbits and picas.

The next group above Rabbits are the Ungulata, of which there are two sub-divisions, Odd-Toed and Even-Toed Hoofed Mammals. Of course, different "common ancestors" are assumed because of the wide gaps between

animals like the horse and rhinoceros, or pig and hippopotamus.

The order Even-Toed Mammals is made up of Non-ruminants (pigs, peccaries and hippopotami) and the much larger group of Ruminants (cud-chewers), giraffes, deer, antelopes, sheep and cattle. The last two are considered the "highest and most progressive."

And yet, strange to say, the blood serum of the ox, which, according to the theory, is much nearer to man than the rabbit, is poisonous to man, while the serum of the rabbit, a million or more years removed from man, is entirely compatible with human serum and shows a much more marked resemblance in chemical composition.

What conclusions are we to draw as to the value of the elaborate classification of animals based on serological tests, constantly presented by the evolutionist? The multitude of inexplicable contradictions render this classification absolutely without meaning to the candid and intelligent student.

Most writers on blood confess to an immense ignorance concerning this baffling, complex solution of living cells and chemical elements, and readily admit that all opinions on blood chemistry, comparing man with man, and especially man with other mammalia, are certain to be erroneous because of our lack of knowledge and the inherent impossibility of governing the conditions of the tests.

Even with the most meticulous care and technique, the experimenters are unable to prevent variations and mistakes. Blood is so exceedingly sensitive and so instantaneously responsive to the slightest change in environment, leading to cooling or to foreign contact, and so subject to constant alteration from the countless complex food-products which are being introduced into it, that two specimens, even in the same individual, are ever identical.

How then can we expect any fixed chemical composition in a fluid of this character and how can there be any finality or exactitude to analytical tests?

As the basis of his enthusiastic acclaim, Professor Hill-Tout uses the 16,000 (or less!) tests and tabulated results of Dr. George Nuttall, of Cambridge University. He states that these results have been confirmed by other independent workers and are "well-established facts of science." He does not seem to have grasped the extreme delicacy and liability to error in these experiments,

Professor Newman does. These tests were conducted many years ago.

Six tables of Nuttall's are given, purporting to prove the conclusive character of this kind of evidence for evolution. Let us note the serious and striking discrepancies in his figures.

In Table A, Anti-human Precipitation Serum is tested against the blood of men, Old World Monkeys, New World Monkeys, Marmosets, and Lemurs. The results indicate that Old World Monkeys. (O.W.M.) are 8 points removed from Man, while New World Monkeys (N.W.M.) are 22 points distant. But Table B shows O.W.M. 35 points away from Man and Anthropoids, a discrepancy of 27 degrees between the two tables. Table C proves O.W.M., Man, and Anthropoids to be practically identical. Nothing can be proved by such divergences.

Table D gives 13 points between O.W.M. and Man, and 28 points between Man and Anthropoids.

Table D, to add to our confusion, suggests that Man is a real Ape, as Friedenthal once claimed. He also seems to be a Monkey, Old World Species. Well may we ask, "What is Man?"

Table C reveals the fact that O.W.M. and N.W.M. are 42 points separated, but in Table D an impassable gulf of 64 degrees yawns between.

Table A does not permit Marmosets and O.W.M. to come closer together than 42 points, and Table D increases the distance to 64.

In Table E anti-sheep serum was used on horses and other animals. According to one test, horses and sheep are 84 degrees removed. In this same table, where anti-pig serum was used against horses and sheep, the two latter animals are close brothers, only 3 points apart.

In Table E also, using the first method, pig and horse seem to be about the same kind of animal, 20 and 16, but in the next method there looms a yawning chasm of 84 points.

In the one sheep and dog are widely separated by 93 points, while in the other they are identical, with 13 points to their credit.

Table F purports to reveal the genetic relationship of various groups of animals. Here anti-monkey serum was injected into 12 different kinds—chiroptera (long-fingered bats), ungulata (hoofed animals, horse, cow, etc.), carnari (dogs, cats, weasels, etc.) The conclusion we must draw seems to be that only three classes of these mammals bear any re-

semblance to monkeys, these being horse, dog and kangaroo. The last named is closest, the dog next, and the horse at the furthest extremity in the ratio of 8, 2, 1.

This unquestionably teaches us—if it teaches anything—that the blood either of the kangaroo or dog is safer to man than that of the horse. If the worker experiments with himself according to this principle, it is probable that he would not live long enough to record his experience! Yet we are informed with the greatest *aplomb* that the reactions invariably indicate the genetic relationship, and agree absolutely with other methods of comparison!

In his "Berlin Discussion of Evolution," Erich Wasmann most emphatically refutes a number of these confident claims for blood. He writes in regard to the alleged proof from these same 16,000 experiments of Nuttall:

"Investigations into the reaction of the blood have been made by Friedenthal, Nuttall, Uhlenhuth, Wasserman, Schutze, and others, in some cases with the express intention of tracing the relationship between man and the higher apes, in others, for various purposes. Some years ago Dr. Friedenthal published a work in which he declared, as the result of his researches into the reaction of the blood, that man was not only descended from apes, but was a genuine ape himself. This conclusion is deduced from the following facts. It is ascertained that if the blood of one class of vertebrates, especially of mammals, be injected into the veins of other animals, symptoms of disease appear, in consequence of the decomposition of the red corpuscles of one kind of blood by the serum of the other. There is, however, no such result when the two kinds of animals are closely related. Careful experiments have proved that there is a very feeble reaction between human blood and that of apes, and this has led to the inference that man and the anthropoid apes must be closely connected. Conversely, in the reaction of the anti-serum, the morbid effect is most marked in the case of animals most closely related.

"But we are not justified in regarding a chemical and physiological resemblance as constituting a blood-relationship in the sense of having a common origin. Let us assume that there is a resemblance between the blood of apes and that of men. This would prove that the same kind of likeness exists in the blood of men and apes, as in their skeletons and other organs. But similarity of blood does not imply blood-relationship, such as exists between cousins and kinsfolk. Rossle has recently brought out an interesting work on this subject (in the *Biologisches Zentralblatt* for 1905, Nos. 11 and 12). He is of opinion that the blood reaction only enables us to say that one animal is more closely related to another than to a third, but it does not show how closely related, still less that man ought to be classed with the higher apes. He (Rossle) also insists upon the fact that the chemical composition of the fluids of the body, such as the blood, is no more constant, for instance, than the formation of the skeleton, therefore evidence based on resemblance of the blood is no more trustworthy,

in support of a common descent, than that based on similarities of the skeleton and other morphological resemblances.

"In fact, it has been ascertained that in many cases, *similarity in the blood does not correspond with morphological resemblance*, and the blood-reaction points to a close relation between creatures that are morphologically far apart. It would seem that we cannot make much use of evidence derived from similarity of blood, if comparative morphology arrives at different results.

"More recent investigations by Uhlenhuth and Friedenthal tend to throw doubt upon the alleged actual existence of similarity between human blood and that of the higher apes, and this circumstance renders untenable all the conclusions based on this similarity, viz., that man is closely related to the higher apes, or is even an ape himself.

"I should like to refer to some recent microscopical investigations made by Raehlmann into the red corpuscles. Those occurring in human blood present certain peculiarities that are not found in the blood of other vertebrates."

On page 229 of the same book he writes further:

"I was very glad to hear Dr. Friedenthal state definitely that his chief aim was simply to demonstrate the chemical and physiological resemblances existing between different kinds of blood. We are therefore of one mind, and the popular idea that he interpreted kinship of blood to imply a common origin or descent was based upon a misconception."

All the facts enumerated above should now enable us to get at the "meat in the coconut." What value is to be attached to these 16,000 experiments of Nuttall? Do they prove anything more than a certain chemical resemblance between the different bloods examined? A general survey of the tests and their very obvious fallacies will prove the complete futility of these experiments and the slight grounds for the confident expressions of the animal-ancestry advocates.

Neither Professor Nuttall nor any of the workers used "blood" in their tests. It was simply the chemically changed liquid residue left after the process of clotting had been completed.

Not even were they working with normal blood, "plasma," since from this many valuable constituents had been extracted, and other new substances added by the formation of the "platelets." And of course all blood-cells, with their amazingly complex protoplasm and the mysterious and unknown life-principle, had been completely eliminated.

Under such conditions it would seem to require only a very ordinary degree of intelligence to reject any conclusions whatever as to blood kinship, derived from these operations. Think of the question in this way. These blood cells are living individuals, breathing,

feeding, excreting, and moving almost the same as any other living organisms. They live and reproduce in a liquid environment which surrounds them and supplies them with the necessities of life, air, water and food. Humans do the same, except that our environment is not fluid, and we adopt different means of curing these three essentials to life.

What does the experimenter do? He kills these little cellular individuals, and then proceeds to examine their environment—the very liquid, with its complex quota of chemical substances upon which these minute creatures depend for their existence.

From investigations which are very difficult, uncertain, and tricky, they propose to decide the relationship between the many different owners of the blood, which in life contain the same basic elements in varied and complex combinations.

What then, is the explanation of blood resemblances and differences? The blood-serum argument is nothing more than a phase of a morphological argument, which compares the structures of various animals, and from assembled similarities and dissimilarities, attempts to prove a common origin or a different origin.

There is one good and sufficient answer to all such alleged "proof." It is that similarity in bodily structure and formation is absolutely no evidence of a genetic blood-relationship. If there is anything in the statement that blood-reaction reveals the measure of kinship, why should one human being thrive on blood which, if injected into another human being, would result in death to the second? Again, why should the blood of a horse introduced into a man's veins, be less harmful than the blood of another human being injected into the same man? Is one of these men, on account of this peculiarity, to be excluded from membership in the human race, while the horse is granted honorable admission?

God created different kinds of mammals. For their preservation and existence, He gave them blood. It varies somewhat in different types, the variations depending on conditions of which we are in almost complete ignorance. But why should this give us the right to assume a common ancestor for all?

It would seem to be the most sensible and natural thing in the world for an Omnipotent and Omnipotent Creator and Designer to provide a similar circulating, nourishing, fluid medium, to flow through the vessels of all animals.

all bodies. While the constituents of this medium are the same in their simplest forms, their combinations are subject to innumerable changes, incidental and compulsory, because of the great variety of foods constantly thrown into the blood stream.

Each animal, no matter how widely separated genetically, has to perform the same functions of respiration, digestion, excretion, movement. The same or similar organs and

tissues are the logical outcome of unity in the general design.

The Creator's plan for this intricate and involved life-system, as we see it in the whole animal kingdom around us, demands many complicated similarities and dissimilarities. Such a vast number of individual types makes it manifestly impossible that there should *not* be many instances of similar or even identical structure in forms widely separated from each other.

Natural Laws Immutable

By George G. Phipps, Newton Heights, Massachusetts

DR. DARROW asserts as his personal belief "that the universe acts and always has acted in accordance with immutable laws." How then can he reconcile that statement with the hypothesis that ages back, the amoeba, contrary to immutable law did not bring forth "of it's kind" another amoeba simply, but something at least beginning approach to a higher form of life than itself,—and also that more complicated organizations continued to follow, even until human life was reached. For no such law is now observable, is there? Anthropoids still produce anthropoids. Nothing in the vegetable or animal kingdom reveals any such law now in existence. The microscope may disclose, in embryology, that the human embryo is indistinguishable in form from that of a swine; yet the embryo never departs from its sure law that only a man or another swine will finally be the immutable result. Eggs of a dinosaur, if laid a billion of years before discovery, would not a single one of them have hatched but "of it's kind." Immutable are nature's laws, and always were so? Then why argue as if in some far gone era, (or Genesis "day,") natural laws suffered some "rare sea change" into "something rare and strange" as Evolutionists suggest? Apparently an inconsistency, somewhere.

Yet the very eyes of the trilobite, one of the oldest of fossils, were evidently quite as perfect as the eyes today of a humble bee. As a scientist once exclaimed, the study of the eye alone, is a convincing proof of a Designer,—if one chooses not to use the word Creator.

And does not the word Evolution, itself need a more careful defining, for many who use it for description of what is but a development only.

Developments are a common occurrence, or can be brought about easily,—as Mr. Burbank, *e.g.*, has been doing for years, constantly. He can develop a new plum, or cherry or strawberry into superior excellence.

But it remains a plum or new variety of cherry or strawberry, always;—never "evolves" into a blueberry, or the plum into a chestnut. He is a "wizard" in development.

But though a professed believer in Evolution, he is probably as anxious for the discovery of the "missing link" as are all other eager scientists, living in hope that the next excavation in Babylon or Arizona may turn up to the surface the long sought evidence that their theory was not mere hypothesis. But "immutable law,"—universal and forever;—who surmises it was mutable if only we go back far enough! Not millions, billions or quintillions of our little planet's revolutions about the sun; but—just imagine an eternity of the past when all things, atoms and their electrical contents, were governed by not "immutable law" but subject to mutable changes, "in flux,"—yes, imagine if you can!

But within recorded time, at least, no single new change, as of a given species of life, has ever been found to contradict nature's "immutable laws."

But alas! That we so often "know" so many things that are "not so."

* * *

Of the reality of fellowship with God every religious man is assured. Religion implies such a relationship of love and grace on the part of God. How such a consciousness brings strength and comfort to a human heart let every one who knows the power of salvation attest.—*Hugh Black.*

Concerning Peace and Compromise

By Norvelle Wallace Sharpe, M.D., F.A.C.S., Major, M.R.C., U. S. Army
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1 Corinthians 16: 13



CERTAIN Scriptural commands are dogmatic, conclusive, and of unvarying applicability;—certain other commands are conditional, and hence of limited applicability. As a rule, the general Scriptural context and teaching will clearly demonstrate the limitations of the second class of commands. Instances might be multiplied to exemplify each class; but for the present purpose attention is centered upon the question of peace and harmony; and the point is raised, in which class will this question be found.

No more heart-searching and illuminative orders and injunctions are to be observed than those counselling peace within the Body of Christ and, so far as may be possible, with all men. Yet in no instance is the thought conveyed that "peace at any price" is the ultimate desideratum. The pliant and sinuous undulations of the spineless apostles of perpetual peace are never countenanced; the suppliant and craven bending of the spiritual knee to the aggressive impact of unbelief is never authorized; nor may "the unity of the Spirit" ever be attained, nor ever be maintained, by the recreant abandonment of the essentials of The Faith.

If such had been true there would never have been a Calvary; nor would this earth, darkly stained by the blood of noble martyrs, continue to lift its silent, faithful testimony in behalf of those loyal followers of the Great Captain of their Salvation, Who "poured out His soul unto death."

Though precious the heritage of peace, and precious the acquisition and continuance of peace; yet times arise when maintainance of peace is possible only at the cost of disloyalty to our Lord; for it is surely a profound and tragically imperative fact that, regarding the essentials and fundamentals of The Faith, there must be *no compromise*.

From the foregoing it is perfectly obvious that the divine injunctions regarding peace are not to be construed as of unvarying applicability, but are to be held as conditional, and hence limited in scope and application.

The alluring shibboleths of "broad mindedness," "courteous consideration," "liberali-

ty," "dispassionate discussion," "scientific search," *et id omne genus*, when introduced within the strictly defined field of supernatural things are so destructive in end-result that they are rightfully to be construed as essentially Satanic in origin.

The prevailing and multiplying apostasy with its concomitant lawlessness, within the Church of today, is a fulfilled prophecy, and likewise a document in evidence. It would but undeservedly flatter the erudition and originality of the destructive critics of today to assume that they have uncovered treasure trove in virgin fields. It is a matter of no considerable interest to find that there is nothing essentially new that is now being alleged that the apostasies of today are but a *fin-de-siecle* revamping of the worn and tawdry apostasies of yesterday.

To those conversant no substantiation is necessary, for even a superficial knowledge of ecclesiastic history affords ample proof; but in passing, for those not versed, mention is made that no less excellent authority than the learned Uhlhorn (*Conflict of Christianity with Heathenism*) has reaffirmed and reaccentuated the fact that the apostasies of today have been, in all major particulars, covered by the attacks of Celsus in approximately 1 A. D.

Nor need the reverent mind check itself within these early years of the post-apostolic age; for in his late writings, Paul records a never multiplying unbelief, a falling away from The Faith, and the pernicious inroads of pseudonymous science.

While freely granting the varying vestments with which unbelief has clothed itself from time to time, the analytic mind finds no basic dissimilarity between the unbelief of today, that of Celsus, that of Paul, that which crucified The Lord of Glory, that which slaughtered Old Testament Saints, that which martyred Abel, that which found hospitable welcome in the mind of Eve. Nor is the origin of unbelief obscure, nor is its author hidden for the Father of the Lie is none less than the effulgent Nachash of Genesis, the erstwhile Anointed Cherub of Ezekiel, the radiant Lucifer of Isaiah, the Angel of Light of Corinthians, the Satan of the Apocalypse.

An ancient creed, this *credo* of unbelief; and ancient lineage, forsooth.

But on the age-long attack upon Scriptural inspiration, verbal accuracy, and historic authenticity, there is now superimposed an apparently facile and graceful yielding of supposedly non-essential matters. Yet this seductive manoeuvre is found to be but the preliminary tactical smoke-screen that has permitted beneath its enveloping clouds an intensive concentration upon the virgin-birth of the Lord Jesus Christ, together with a coordinate advance (as yet somewhat scantily camouflaged) made upon the miracles of Christ, the teachings of Christ, the resurrection of Christ, and the ascension of Christ.

It requires not the vision of anointed eyes to determine that this entire group is beyond the periphery of human reason.

Contemporaneous profane records yield not the slightest light, tradition has multiplied itself in exotic and riotous profusion in vain, the spade of the archaeologist has proven frankly inutile, while theologians with a mattering of science, and scientists with a mattering of theology, have fairly glutted the libraries of the world with disquisitions clothed in learned phraseology, but notably barren in constructive end-results. The utter inadequacy of pure reason, and the utter insufficiency of all purely human effort in the endeavor to solve the countless problems automatically engendered within this rigidly delimited field, have been demonstrated beyond peradventure.

If, therefore, human reason, human effort, and contemporaneous human records have proven wholly inadequate, it is but the counsel of folly to rely upon such in studying this field; and, *per contra*, it is but the method of the spiritual moron to adopt such means in endeavoring to combat the aggressive onslaughts waged by the disruptive and destructive critics of today.

It would appear to be but a gratuitous gesture to submit explanation or discussion of the inadequacy of human reason and the insufficiency of human effort in this particular field, for it requires but brief consideration to demonstrate that this entire group has one common and underlying basic characteristic, in that all components are essentially supernatural. As supernatural in scope, they are beyond the periphery of human reason, and hence noncomprehensible to the spiritually unenlightened human mind.

But to the spiritually enlightened mind many of these perplexing problems have been made comprehensible, the remaining have been rendered acceptable; and the entire group has been made progressively informative and richly fructifying.

Nor may omission be permitted that all the foregoing has been made possible and actually wrought into fruition by the beneficent supervisory and instructional work of The Holy Spirit. Under His guidance all these supernatural matters are rendered acceptable; and when accepted, they must be accepted wholly as a matter of faith, and treasured as faith assets, non-debatable in character.

If the foregoing protocols be true, we are inevitably led to the conclusion that the proper attitude of the Church (corporate), and of the believer (individual), is to refuse to indulge in the utterly futile and absurdly moronic policy of defending these Scriptural records and teachings (that are now under attack) by means of argumentation, or logic, or any other conceivable form of human reasoning or research. The proper defense is essentially as follows:

1. The divine inspiration of the Scriptures.
2. The Scriptures divinely inspired held to be the Word of God, inerrant, inflexible, dogmatic, conclusive.
3. The positive and non-debatable affirmation, and the detailed record by the divinely inspired Scriptures that these things are true.
4. That as so recorded, and certified, they are to be accepted solely as a matter of faith; and at no time and under no circumstance is mere human (and hence fallible) reason permitted to be the arbiter of judgment.

If the Church abandons the avenue of faith and fatuously substitutes the avenue of human reason, in this rigidly delimited field, it will be recreant to its Lord. The day is at hand that the issue must be definitely raised: are you, or are you not, willing to accept the inspired Scriptural records of these supernatural things, purely as a matter of faith, and wholly apart from science, logic, or human reasoning of any form.

If you are not thus willing, you have reached the parting of the ways, you are not of The Faith of those who do so accept, you are not of the Body of Christ, you have cast your lot with those who deny The Faith, with those who deny the truthfulness of the Word of God. You have, by thus denying the truthfulness of The Word, challenged the truthfulness

ness of God Himself, you have registered yourself as a self-determined enemy of the Lord Jesus Christ, and, as an enemy of the Lord Jesus Christ, you have likewise aligned yourself as the enemy of all those, throughout the centuries, who have held fast The Faith.

By your own words and actions the issue has been clearly drawn, and by your own words and actions your colors have been clearly shown.

In these matters that vitally concern the very foundation of The Faith, *there can be no compromise, and there shall be no compromise.*

"I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel; which is not another;—but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we have said before, so say I now again,—If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1:6-9.

Addendum

The foregoing protocols were written, and submitted to the Editor for publication, long ante-dating the recent test trial of the self-confessed law-breaker Scopes, at Dayton, Tenn.

The temptation critically to discuss this tempest-in-a-teapot which presently (by means of the subsidizing tactics of the radical organization "The American Civil Liberties Union," acting in liaison with evolutionists and would-be evolutionists) assumed front-page-news significance though impelling must needs be resisted as leading to a field not strictly germane to the subject given consideration *supra*.

There is, however, one point of intimate contact that was made conspicuously obvious on that occasion and, with the indulgence of the Editor, this subjoined notation is made.

The forthstanding figures at The State of Tennessee vs. Scopes trial were two opposing attorneys: Mr. Darrow of Chicago, criminal lawyer, self-admitted agnostic, whose cultural assets and scientific knowledge have (so far as known) never been demonstrated; and Mr. Bryan, national figure, orator, politician, party leader, Christian, whose conversance with matters scientific was most casual, and whose discriminative knowledge of the Scripture was most elementary.

By a bit of forensic juggling, Mr. Darrow executed the spectacular gesture of placing

Mr. Bryan on the witness stand (ostensibly as a Bible expert), and there subjected him to a pitiless grilling, under the usual handling incident to categorical replies.

Without stressing the fact that a revelation of this procedure (Mr. Darrow critically examined regarding matters essentially Scriptural, in which he was admittedly not conversant), would have developed some noteworthy results, it yet remains, in the interest of Truth, and for the information and sustenance of the seeker after Truth, that the dignified wranglings of these two old men (neither one an expert in matters either Scriptural or scientific) were wholly and grotesquely inutile. For it requires no marked erudition to determine that neither the Scriptural record nor the evolutionary hypothesis in any of its phases or corollaries was confirmed, likewise neither of these was disproved. The *status quo ante* remained absolutely unaltered.

Had not the issue in controversy been pregnant with ultimates of far reaching and incalculable consequences, the constant and reiterated plays to an invisible multitudinous gallery, and the recriminatory hecklings of the redoubtable self-elected protagonists would have stimulated cosmic Homeric laughter. In even as it was,—if the proceedings and procedure of the trial failed to add to the gayety of the Nations,—the yellow Press must, in justice, be held guiltless.

To the frank materialist the Divine and supernatural are but figments of a perferent and flamboyant fancy, while to the Christian by faith accepting Biblical dogma, all primitive genetic phenomena are Divine (supernatural in source, between these two groups there exists no common, hence, no debatable, ground).

The counsel is not conveyed that study or consideration of these subjects by Christians is without avail or fruitless, nor yet that such study should be discountenanced: *per contra* the discussion of matters basically supernatural has a distinct, but strictly defined, value for the strengthening of the little-faithed and for the edification and the maturing of the members of the Body of Christ.

The increasing multiplication of educational (?) organizations within the Church and the cumulative accretion of literature (under the identical sponsorship yield eloquent indeed clamorous, testimony to an all-pervasive concept that much may be accomplished in the salvation of the lost, or at least the reformation of the tortuous reasonings of the minds of the unredeemed, apart from Scrip-

ral teaching, and remote from Scriptural sound.

And yet, in so far as the conversion of the apostic, the infidel, the atheist, and their pro-an camp-followers and parasites is concerned, as of yore, the ancient dictum holds true, "*Faith cometh by hearing, and hearing by the Word of God.*" There is no other way; and likewise there is not the slightest Scriptural warrant for the pragmatically facile current assumption that the Holy Spirit has altered, by an iota, the predetermined and irrevocable manner, method, or scope, of His


Divine activity, in either the rescue of the lost, the developmental growth of the redeemed, or the illuminative, instructional, impartation of revealed Truth.

Any, and all, ecclesiastic educational propaganda based upon, or even microscopically tintured by, this false assumption is foredoomed to final catastrophic failure; and will but concurrently mire more deeply, the errant Church, in the foul quagmire in which it is, even now, so wretchedly and so egregiously floundering.

The Champion is a mighty force for righteousness and should be in every Christian home.—*Rev. H. L. Ford.*

An Interesting Contrast

By Charles Calvert Ellis, A.M., D.D., Huntingdon, Pennsylvania

NE of the outstanding religious facts of the day is the effort of religious leaders to repudiate the miraculous and still keep their "religion." The urge to this seems to be the overweening desire to be "scientific."

As an illustration of this tendency note the statement from Ames' *The Psychology of Religious Experience*: "Any assent to the occurrence of events in essentially mysterious and unknowable ways is impossible." It might be thought that to a writer on religion such assent would not be so difficult, but so it is.

However, here comes a scientist, one bold enough to go to a great institution that is saturated with the theory, and lecture on "The Dogma of Evolution" (*Princeton University Press*, 1925), who says, "To admit the existence of God in any sense of the word is to admit the possibility of the miraculous." That is the statement of Louis T. More, Professor of Physics in the University of Cincinnati, before a gathering of noted scientists at Princeton University, last January.

Of course it presents a dilemma to the scientists who prefer to think they are not atheistic; but what does it do to the religionists who prefer to think they are scientists? Are they going to deny the existence of everything that science cannot weigh and measure, or are they going to be as wise as this exact scientist who freely admits the existence of that which science cannot know because it belongs to a realm where true science does not attempt to go?

This sane scientist also does us another service in showing how in the name of science men can believe that which is unreasonable, when in the name of religion they balk at believing that which is merely non-understandable by the finite mind. Speaking of the new school of so-called behavioristic psychologists, he says, "The beliefs of this school of psychologists are as naive and incredible as are the crudest miracles of the age of mythology."

Yet in the name of such science our religious educationists are afraid to assert a belief in anything that occurs "in essentially mysterious and unknowable ways."

* * *

The Fascinating Python

The python is the most powerful and most attractive serpent that exists in the entire snake family. Some one says: "There is nothing more silken, more attractive, more soft than a young python. One may place it in the cradle with the baby without danger. One may feed it from the same bottle of milk. But if the snake and the baby grow side by side, the day will come when the snake will be discovered wrapped about the human body."

So it is with sin. The enemy of our souls will make sin look attractive to use, until he has us fast in his grip. Then the victim will find himself helpless, led so far into sin that he is miserable and will learn at last that it is not in his power to set himself free.—*Ex.*

Are there Creeds in the New Testament?

By Professor John Alfred Faulkner, D.D., Madison, New Jersey



As far as Paul is concerned the result of the investigations of Alfred Seeberg, who writes from a scientific point of view alone, is that there was a regular formula of faith received everywhere, and he thinks it ran substantially in this form:

The living God, the maker of all things, sent forth his son Jesus Christ, born of the seed of David, who died for our sins according to the Scriptures, and was buried, who arose the third day according to the Scriptures, and was seen by Cephas and the Twelve, who has seated on the right hand of God in the heavens, having subjected under him all the principalities and authorities and powers, and shall come upon the clouds of heaven with power and much glory.

If we take the other New Testament books, it would seem that "to judge living and dead" (1 Pet. 4:5) was a kind of a formula. The same appears in such expressions, "He suffered for sins once," "through the resurrection of Jesus Christ," "who is at the right hand of God," "having gone into heaven," etc.

Seeberg thinks that it is almost certain that in 1 Peter the "author knew a formula (a kind of creed or definite confession) which spoke of the revelation of Christ in the world, his death, burial and resurrection according to the Scriptures, his sitting at the right of God with subjection of all the powers, and his judging the living and the dead" (*Der Katechismus der Urchristenheit*, pp. 95-96), where you see the last point is the only difference from Paul.

The way 2 Tim. 4:1,2 introduces a solemn adjuration to so ordinary (though of course important) exhortation as to preach the word is thought to be sure evidence that the words, "is about to judge (or, is going to judge) living and dead," and perhaps the words "his appearing and his kingdom," were parts of a formula or confession. It is also supposed "of the seed of David" (2:8) is another part.

We are also told that Timothy confessed the good confession before many witnesses (6:12), no doubt at his baptism, and since it was a definite confession apparently well known, it would be an interesting item of information if Paul had exactly quoted it. He may have thought that superfluous.

He refers in the next verse to Christ "witnessing the good confession before Pontius Pilate," but that confession was that he

(Christ) was king (Matt. 27:11), which John says Christ further explained as being king of truth, which means king of souls (33-8).

But in immediate connection with the confession before Pilate was that before the high priest which was to the effect that Jesus was the Christ, the Son of God, and that he would be seen sitting at the right hand of power (that is, of the Father) coming on the clouds of heaven.

It would appear, therefore, that as Christ confessed himself before Pilate and his high priest, so Timothy and all other Christians confessed Christ before the crowds (larger or smaller as the case might be) at baptism.

What did that confession include? We are certain that in its briefest form it was, *Jesus is Lord*. "But that is a very innocent confession," you say, "even a Unitarian could make that." Yes, one can make any confession, but he puts his own meaning into the words, and thus by using the historic words destroy the historic faith.

But *Lord* in the New Testament parlance was not simply Sir, but was used as the translation of the Hebrew words for God, and was the word generally used for Messiah.

It was repeatedly brought into collocation with God (*Lord God*, etc.), and as a title of Christ placed him as a rule (see the context of each passage) in immediate connection with God. No Jew could say *Jesus is Lord* without blasphemy, and no Jew ever did say so therefore unless he became a Christian.

And as pagans frequently used *kuri* (Lord) of their gods they also could not confess Jesus as Lord without meaning his deity. Besides, baptism itself in the name of Christ would also be blasphemous unless he were absolutely divine. People were not baptized in the name of either angels or men.

But it is likely that the baptismal confession included more than the pregnant shout, *Jesus is Lord*. As that confession is mentioned in immediate connection with Jesus's at his trial it is probably that it included also, *Jesus the Son of God, who sits at the right hand of God, and shall come on the clouds of heaven* (cf Matt. 26:64), in full or in shorter form.

This is almost certain when we remember that as early as the second century some scribes believing that such a confession as that had

ipped out of the text through oversight of a copyist, inserted in what we call the Western text in the story of the baptism of the Ethiopian officer the now familiar words (in answer to Phillip's telling him that if he believed with all his heart he could be baptized immediately). I believe that Jesus Christ is the Son of God (Acts 8:37).

This shows that in the last half of the first century and in the beginning of the second it is almost certain that the confession of Christ was not only as Lord but also as the Son of God in which to both Jew and pagan would immediately suggest his absolute divinity) was preliminary to baptism. That confession was the beginning of the so-called Apostles' Creed.

Interesting is the emphasis on the "deposit," definite something committed to Timothy and to all Christians, not an office or any function of service but—as is shown in 1 Tim. 6:20—a teaching or Gospel over against the false doctrine of Gnosticism. "O Timothy, guard the deposit, turning away from profane babblings and oppositions of Gnosis (knowledge) falsely so called, which some professing have missed the mark as to the faith."

So also in 2 Tim. 1:12-14. "He is able to guard my deposit against that day. Hold the type (or pattern) of healthful words which thou hast heard from me in faith and love. The good deposit guard through the Holy Spirit which dwelleth in us."

Today one has almost to apologize for defending the faith. With Paul it was a matter of life and death. "The things which thou hast heard from me among many witnesses the same deposit with faithful men who shall be able to teach others" (2:2).

The deposit was something that was taught, handed down, a definite doctrinal Gospel with which the disciples were put in trust, over against Gnosticism and other false teachings. To preserve it, to glorify it, to fight for it to the death, was both duty and joy to early Christians.

You will notice that in Timothy "the faith" is spoken of as though it were not simply trust in Christ for salvation as it was in the beginning, but actual items of belief. This has led radical critics like Moffatt to allege post-Pauline authorship of Epistles to Timothy with a slight Pauline nucleus. This forgets two facts.

(1) Faith in Christ itself included a doctrinal content. You can't believe in Christ for salvation without implying that you know

who he is and why he is Saviour, that is, what he did for your salvation. Your faith necessarily means that you look upon him as Lord and Redeemer, as the Eternal Son of God. In other words, you cannot, as Luther well says, believe on one for salvation unless he is God.

(2) Religious ideas developed rapidly in New Testament times. Before there were any extended creeds to crystallize faith on its intellectual side, with all kinds of superstitions and semi-religious seething in the empire, with imperious demand to guard the faith against corruption and therefore to state it carefully, it was inevitable that doctrinal development would go faster in the thirty years of Paul's ministry than it did in the two hundred years after the Augsburg (Protestant) Confession of 1530.

It would be the same today, if we could reproduce apostolic conditions in mission lands. Suppose Christianity were introduced for the first time today in India under the same circumstances as in Asia Minor in A. D. 35. It would go through the same rapid doctrinal development. Faith as trust in Christ in 1925 would be faith as both trust and belief in 1950.

We must not be surprised that in the year A. D. 65 we have many expressions which show doctrinal growth as compared with A. D. 35. These expressions are rather an argument for the genuineness of Paul's Epistles to Timothy and Titus than against it. The same is true as to growth in church organization.

Space will not allow further discussion. We can, however, say with certainty that there was a distinct confession of faith made by Christians in New Testament times (see also Heb. 3:1; 4:14; 10:23), and that it included these among other items (not to speak of God the Father) Jesus as the Christ, the Saviour, Redeemer, the one sent from God, who died for our sins, the Resurrection and elevation at the right hand of God, the High Priest (of this confession) and the Holy Spirit (though this may have been the consequence of the faith rather than the direct object of it).

These were not left to chance, but were definitely handed down and taught. Paul's Gospel included them and much more, and their origin was not human imagination but the revelation of Jesus Christ (Gal. 1:12).

We answer Yes then the question, Are there creeds in the New Testament? That does not mean that there was a formal state-

ment even as long or elaborate as our very brief Apostles' Creed, or even half as long. It means that there was a confession of belief in those truths which were the master-light of all the Christians' seeing and which made the Christians what they were, which glorified them and which they glorified, and for which many of them died.

Thanks to the New Testament, they have come down to us. So long as they and other truths associated with them are affirmed and lived, Christianity will abide in power. If they are denied as by Unitarians, or inter-

preted away as by "liberals" or "modernists" the church may stand as a useful organization or club, but its life and light will have departed. That life and light are Christ alone, Son of Man and eternal Son of God, and you cannot substitute for him fine sentiments and flattering epithets.

Christ as the object and heart and soul of Faith made primitive Christianity and conquered the Roman Empire, in spite of dragon, fire, and sword,—brutal strength against that thin red line of heroes and heroines. What follows in their train?

The Mosaic Account of Creation An Exegetical Study

By the Reverend Nahum Wesley Grover, Oberlin, Ohio

Part Two

The Origin of Vegetable and Animal Life



THE next thing in the process of adjusting the elements of the semi-organized mass in the work of creation was the separation of the liquid from the solid matter. "And God said, Let the waters under the heavens be gathered together unto one place: and it was so. And God called the dry land Earth; and the gathering together of the waters called He Seas." The hills and the mountains, the plain and the valleys, the rivers and the rills made their appearance, the process of draining and solidifying the land went on until the earth was prepared for the introduction and development of vegetable life.

Again the divine fiat was issued: "And God said, Let the earth put forth grass, herbs yielding seed, and fruit trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so." Thus to the earth was committed the work of developing the life principle of the vegetable kingdom. The first plants were put forth by the germinal power of the earth; their embryo or foetal life was fed from her warmth and moisture; they were nurtured, each to its perfection on her maternal bosom. The earth or nature in its largest sense had no resources in itself by which to originate and develop life. The Law of Biogenesis is here in evidence. "There can be no life without antecedent life." Spontaneous life is unknown and challenges de-

tection. Dead material cannot of itself create or evolve life. How the first life was introduced into the earth and developed is not revealed. The language here indicates that God's personal interposition was directly exercised in a marvelous manner. There is no indication that life here was originated or developed by some prior or far-off principle, but that it was the result of an instantaneous act of God. The divine word and will went forth, and the life principle burst into existence and diffused itself through the earth like an electric shock. This is the great fact revealed here, this is the instant that life on earth was brought into touch with the earth.

"This supernatural power," says Lewin, "was not the seed or seed-vessel or embryo, but the power eventually to produce one, the power to select and gather from its surroundings the material for building up various organisms and arranging the material for producing a definite number of species of plants generically." As the plant matured, the primitive seminal power was deposited in the seed vessel for reproduction; and the same species were reproduced in their myriad forms in continuous succession. This seed-vessel furnishes the starting point for the scientific process of rebuilding is the part the earth performs in response to the divine edict, "Let the earth put forth."

The primary divisions of the vegetable kingdom appear to be grass, herbs and fruit trees, which embrace the flowering or seed-bearing plants (phanerogams) as distinguished from the flowerless or seedless plants (cryptogams).

ams), which are reproduced by means of pores.

God is the husbandman, the earth is the field, the laws and forces of nature are the complements by means of which the earth puts forth, grows and develops the multitudinous organisms of the vegetable kingdom.

In this connection it may be well to call attention to the Scripture (Gen. 2:5, 6), which says, "And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Jehovah God had not caused it to rain upon the earth: and there was not a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground."

"In the production of life from the earth," says Lewis, "were the created ideas or types, the divine seminal powers which were anterior to all natural or outward manifestation. There was a creation anterior to any natural causality. Thus did God make the herb, the tree, each after its type or kind, before it was in the earth." The plants were there in principle, but had not yet sprung up, for "God had not caused it to rain upon the earth, and there was no man to till the ground." "The birth of these seminal principles was independent of all natural agency. In this sense it was before the fertilizing rain or any human culture." It was "an effect viewed as already existing in the cause."

In the principle of life is involved the organic life of its type or kind. It may be said that in a man's *thought* is involved the words necessary to express that thought, to make it manifest to the world. The thought becomes incarnate in language. It may be said that the universe, including the phenomena; vital principles, laws and forces, is but the incarnation, the expression or manifestation of God's *thought* and *will*.

For the development of vegetable life and its reproduction on the earth there must be provisions for light and heat from some great luminary, so adjusted and proportioned as required for this purpose. This was the work of the fourth period: regulated seasons of light and heat such as are required for the higher types of organic life. "And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs and for seasons, and for days and years." "The Hebrew word for light here," it has been noted, "is not the same as the one used when God said, 'Let there be light,' although from the same root.

It more properly signifies *luminaries*, or light-giving bodies." "And God made the two great lights; the greater light to rule the day and the lesser light to rule the night: He made the stars also. And God set them in the firmament of heaven to give light upon the earth."

This is the great fact revealed, and revealed, as usual, through the conceptions of Moses, in terms such as any intelligent man under similar circumstances would connect with it. The light-giving element or energy which was first created, and which illuminated to some extent the vast expanse of the universe, must now be modified in some respects by the divine edict. And the language seems to imply that He created the required cyclical laws and forces for concentrating and orbing light, and for constituting our present solar system, which would furnish both light and heat in such regulated diversities of them as would be necessary for the development of the later vegetable, animal, and human life. Thus "God made the two great lights; He made the stars also." It was necessary that the only self-luminous body in the system should occupy a central position so that all of the planets and satellites of the system should describe regular orbits in their respective order. The sun is the only body in the system which meets the condition, and around it the earth, our own planet, describes its regular circuit annually, and this movement constitutes the seasons of the year. During its circuit it also has a diurnal rotation which makes the day and the night. The day is the unit determined by nature; hours, minutes, etc., are fractions of time of different origin.

Aside from dispensing light and heat, and constituting the solar divisions of time, these luminaries furnish signs and seasons. "Let them be for signs." In what aspects heavenly bodies were destined to serve for signs may be learned from such passages as Luke 21:25, "And there shall be signs in the sun, and in the moon, and in the stars;" and Acts 2:19, 20, "And I will show wonders in the heavens above, and signs in the earth beneath."

It is presumable that meteors, shooting stars, the aurora, and the eclipses of the sun and moon also serve as signs, that is, as preternatural tokens or monitions of the divine agency, which often convey the idea of a miraculous interference or manifestation, as in Psalm 65:8. They may also have been designed to afford signs to the mariner to aid him in navigation, and to the husbandman to

guide him in his efforts to follow nature's behests in securing her promised reward.

"And for seasons;" the phrase seems to refer not only to the seasons of the year, but also to fasts, feasts and other religious solemnities, such as were appointed to be observed by the people of Israel.

The facts revealed in this fourth period surpass any previous one in evidence of a designer, an adapter and a forecaster of specific requisitions. The peculiar kinship of the earth's occupant with his Creator is here anticipated. Man is to have dominion over all the animal creation under God's supervision. The earth is to be his garden, his paradise to dress and keep forever; if lost, it is to be regained, a renewed and glorified paradise.

There is no evidence of an antecedent earth and solar system; no evidence that this work of creation is a restoration of an anterior one. The Bible gives the geologist and scientist no authority to go back of its record. Like the sun in its system, this period occupies a central position in its group and disseminates a radiance over the whole earth. Verily "the heavens declare the glory of God and the firmament showeth his handiwork."

The earth is now prepared for the creative work of the fifth period, the introduction of the lower types of the animal creation. "And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven. And God created the great sea monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind; and God saw that it was good."

"The creation of the marine creatures begins first," says Lange, "as the water is a more quickening and a more primitive conditioning of life than the earth. The like holds true of the air; hence the winged creatures come next, and are assigned to the heaven as the fish to the water, as the land animals to the earth. The winged creatures have their proper life in the air, but they are in part water-fowl."

"It is remarkable," says Dr. Bush, "that there are two distinct words which the English translators have rendered promiscuously 'creeping creatures' or 'creeping things,' and also 'moving creatures.' The first of these words is that here employed, '*sheretz*.' It comes from a root '*sharetz*,' signifying to *multiply abundantly*, and is in fact the verb which in this same verse is rendered 'bring

forth abundantly.' It appears therefore, that the proper translation of the noun *sheretz* is not the creeping, but the rapidly *multiply* or *swarming* creatures. It is applied not only to the smaller kinds of fishes, but to various species of land animals, as mice, snails, lizards and even to fowls (Lev. 11:23, 29); in short to all kinds of living creatures on land and water which are oviparous and remarkable for fecundity (Ps. 104:24, 25)."

"The other word translated 'creeping things' is '*remes*,' derived from a verb signifying in a more general sense to *move* or *travel* and is by no means limited in its application to insects or reptiles." This class of creeping things was created during the sixth period (see verse 24), and will be considered further on in that connection.

"And birds that fly above the earth." "Our translators," says Bush, "have limited the Hebrew word *oph* to include only the birds, but it includes also winged insects, as is evident from Lev. 11:20, 'all winged creeping things that go upon all fours.' The proper rendering seems to be *flying things*, including tribes of all kinds that can raise themselves up into the air."

"And God created great sea monsters." As Dr. Bush brings out, the Hebrew word here for "great monsters" occurs in two forms, *tan* and *tannin*. They are generally translated in the Greek and in the King James' version *dragon*, or *whale*, in the American Standard Edition, *monster*. In numerous cases the term is applied in such connection that neither whale, dragon nor monster would seem to be intended, for example, the many passages where it is translated *jackal*. The original seems to be a generic term peculiarly appropriate to the serpent or lizard tribe, but applicable also to different kinds of animals of large dimensions, ferocious and powerful, whether aquatic or terrestrial or both. The word might well be rendered *great reptile*. It will be observed that the American Standard Edition here translates the word "great sea monsters."

The creative edict for the sixth period is here pronounced. "And God said, Let the earth bring forth living creatures after their kind, cattle and creeping things, and beasts of the earth after their kind: and it was so." This first part looks forward to the crowning work of the period, the creation of man to whom is to be given dominion over both the vegetable and animal kingdom. It is worth of note here that man is not included among

the living creatures which the earth is to bring forth after their kind. He has an origin distinct from all other living creatures, which will be considered under another heading.

As the vegetable kingdom consists of three general divisions, grass, herbs and fruit trees, here the purely land animals are classified as cattle, creeping things, and beasts. The term cattle, as Bush points out, includes "the various species of tame and domestic animals, especially such as are herbivorous." Creeping things are mentioned here among the land animals, which are also mentioned in the fifth period among the water and air creatures by the same Hebrew word *remes*. It is clear that the word refers occasionally to water creatures, but here in the sixth period the creeping things are grouped with the larger herbivorous as cattle, and the larger beasts of prey, and it is quite evident that the term refers to the smaller classes of land animals with short legs that creep on the earth, and to such as burrow and live in the ground. Basically the Hebrew word for beast signifies 'life' or 'living,' and is the term usually applied to wild beasts in contra-distinction to the tame. It is probable, however, that before the Fall none of the animal tribes were actually fierce and venomous; yet undoubtedly some species were naturally more disposed to *become* ferocious than others.

The frequent recurrence of the expression, "And God saw that it was good," indicates his constant supervision, and his satisfaction in having accomplished his original plan and purpose. The Scriptures abound with testimony to the fact that God created all things. The record of the creation bears no evidence of being myth or allegory, but carries the marks of verity, purpose and deity sublimely and intrinsically interwoven. All the sacred statements certify to their divine authenticity in their subject matter, beyond the scope of the finite mind; in their sublimity and dignity of style, superior to other writings; in their adaptation to man's nature, indispensable to his destined development; and in their history, unparalleled by any literary works. To the thoughtful reader they bear invincible evidence of being a special revelation from God of Himself, and of His will and gracious purpose concerning mankind. Jesus Christ, who declared himself to be the Son of God, styled the Scriptures holy, and appealed to them as of divine and unerring authority. He ascribed to Moses the foremost rank among the world's historians (Luke 24:27, 44; 16:

31). Shall we do less after nearly two thousand years of additional evidence of their indestructibleness, and of the impossibility of building up a civilization worthy of the name without their agency? The prophet Isaiah says, "Thus saith God Jehovah, He that created the heavens, and stretched them forth; He that spread abroad the earth and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein; I am Jehovah, that is my name; and my glory will I not give to another." (Isa. 42:5, 8).

(Concluded in our next number)*

* * *

When Tied Down

We are never free to do our best unless we are tied down. Limitations are not necessarily the things that prevent us from doing all that we might. Until we are working under conscious limitations we are great wasters of time and effort, and we are simply running about like truants who are deaf to the school bell. The poet whose verse seems to have the freest flow of music, is the poet who holds himself to the challenging limitations of his art, and produces his work under that pressure. The woman whose work in her home counts for most is not the woman who is as free as a child from binding duties, but who is tied down by the very nobility of her task to specific things that she must do. And the Christian who would know the freedom of the life that is Christ's, must first learn the blessed bondage of surrender to Christ, in which he discovers the limitations that alone lead to freedom in doing God's will. Only those who are "tied down" in Christ are truly free.—*S. S. Times*.

* * *

At Evening Time

BY WILLIAM C. ALLEN

Days of my age,
Ye will shortly be past;
Pains of my age,
Yet awhile ye can last;
Joys of my age,
In true wisdom delight;
Eyes of my age,
Be religion your light;
Thoughts of my age,
Dread ye not the cold sod;
Hopes of my age
Be ye fixed on your God.

Religion at School

By Christopher G. Hazard, D.D., Catskill, New York



HAT evolutionary theories should be taught in public schools is objected to by many supporters of such schools, and this objection is a matter of astonishment to others who do not see the ground of the objection.

No one should object to the teaching of science anywhere, or to the presentation of scientific discussions when the hypothesis is confined to science, but the fact is that evolution has assumed in the minds of a large number of thinkers, writers, and teachers, the character of a complete philosophy of history and even that of a complete religion.

And, as a religion and a different religion from the Christian faith, it is in opposition to the teaching of the Bible, of Christian homes, of Christian Churches. For instance: the theory of evolution regards man as having ascended from the lowest forms of life to his present character and position by the power of resident forces and without any such creative process or act as is described in the Bible; it denies the Biblical record of his fall and his need of redemption; it does not accept the record of the Bible as to Christ's birth and resurrection; it contradicts the Saviour's declaration of the necessity of a new birth for sinners; it regards sin as no more than the necessary imperfection of human progress and expects the race to outgrow it without any help from Christ except such light and stimulus as it may gain from His example; it has no vision of judgment such as the Bible presents; in short, it entirely rejects the supernatural religion that Christianity is in favor of the invented religion that evolution is.

Evolution thus becomes the basis of religious discussion and the weapon of warfare in the hand of those who hate Christian truth and seize all opportunities to attack it. Reducing the Bible to a merely human outgrowth of developing mind and experience, and denying its character of revelation, it deprives the Scriptures of all authority, thus enthroning lawlessness by destroying that divine law which is the basis of civilized society. It also thus quenches the light that the gospel of Christ has given to the world.

Thus, in higher and lower institutions of learning, views of religion that were once the views of infidels and atheists are freely set forth and even required as articles of study

and examination. In the name of science religion that has been forbidden entrance under the name of Christianity is commended and enforced under the name of evolution. Against the wishes and consciences of a vast majority of American people the Bible has been put out and evolution has been put in. A minority of the people is having its way in giving public education that threatens to undo the teachings of Christianity, that Christianity which we owe not only our spiritual progress but also our political and economic and scientific advancement and prosperity.

It is not wonderful that the American people should increasingly object to all that should be unwilling to pay taxes to have their children inoculated with infidelity. The state has laid its hand upon the religious question in our schools by ruling out religion, has not the right and the duty of continuing to rule it out? Is it right to rule out Christian teaching and rule in anti-Christian teaching?

Perhaps, when we understand our Bible better, we shall see that in making man, dust God used a process that included low physical forms of life, but no animal life. A soul, no such life is in the image of God; that soul and that image came by the divine inbreathing, not by any resident force, and thus it carried the whole redemptive scheme with it. No degraded sinner rises today from slum to Church by resident force, it takes the gospel to make a new man of him. Development, or even evolution may have been a part of human history originally, but it takes the Bible revelation to show us and to impart to us the whole of it.

It would be well indeed if we would accept the whole of the Bible teaching, if in our schools could be truly religious; but since that cannot at present be let us not have false religion in those halls of education from which we have expelled the true one.

* * *

Whosoever is really earnest for divine revelation, more anxious to know what the Lord would have him do than to know what for his own present ease or worldly interest and who confides the case to him who gives wisdom liberally, and upbraideth not, may count on it very confidently that the Lord will send forth His light.—*James Hamilton.*

Alleged Discrepancies of the Bible

By William H. Bates, D.D., Greeley, Colorado

Chapter IX

THE ninth meeting had been looked forward to with eager interest by the young people, for the deferred difficulty seemed to grow upon them as they thought of it. They judged that no more mutually contradictory Scripture terms could be found than those, for instance, in Ex. 24: 11, "They saw God," and 1 Tim. 6: 16, "Whom no man hath seen, nor can see." Said Fred Leges, as they were on their way to the Manse, "I am afraid the Dominie will have his hands full this time." Miss Rysen quickly responded, "But we have full confidence in the bridge that has always carried us safely over."

When they were assembled and ready for work, the pastor said, "The difficulty Mr. Leges presented, which was put over to be treated now, is an old acquaintance of mine. Indeed it was the very first I met, of the kind we have been considering, for it was flared forth in staring red ink on the cover of the infidel pamphlet to which I referred at our last meeting. These were the two texts:"

Gen. 32: 30, "*For I have seen God face to face and my life is preserved.*"

Ex. 33: 20, "*And he said, Thou canst not see my face; for there shall no man see me, and live.*"

Said the pastor, with some solemnity, "I feel like approaching this subject with unsandaled feet, as Moses approached the burning bush (Ex. 3: 5). These two texts are only a part of a number which speak of God, on the one hand, as not to be seen (Deut. 4: 15; Jno. 1: 18; 5: 37; 1 Tim. 1: 17, etc.); and, on the other, as seen (Ex. 24: 10; 33: 11; Judges 13: 22; Isa. 6: 1; Rev. 22: 4, etc.)."

He went on: "To the question, '*Can God be seen?*' I would answer, Let us, first of all, see just what the question is, or what is in it, so that we may know what it is we are trying to answer. To illustrate: If you were to ask, '*Did Christ die for all men?*' I would reply, 'Which question do you want me to answer first?' for you have really asked two questions. How so? Because the little word '*for*' is ambiguous, and has a two-fold significance. If you mean, '*Did Christ die for all men in the sense of making an atonement sufficient for all men?*' I would answer, Yes (1 Jno. 2: 2). But if you mean, '*Did Christ die for all men*

in the sense of intending thereby to save all?' I would as readily answer, No, for some will be lost (Acts 1: 25; Rom. 1: 8, 9; 2 Thess. 1: 9). So, to the question, '*Can God be seen?*' I would reply, What God, or rather which form of God, do you mean? Proper discernment just here may not only enable us to answer the question, but also to find the complete reconciliation of these apparently contradictory Scripture expressions."

The pastor continued: "A Rabbinical writer says, 'Of that divine glory mentioned in the Scriptures, there are degrees which the eyes of the prophets were able to explore, and which all the Israelites saw, in the pillar of cloud and of fire; but there is another so bright and dazzling that no mortal is able to comprehend it, and should any one venture to look upon it his whole frame would be dissolved.' This second form of God is He who 'dwelleth in the light which no man can approach unto' (1 Tim. 6: 16); whom 'no man hath seen at any time' (Jno. 1: 18), 'nor can see' (1 Tim. 6: 16); who 'is a Spirit' (Jno. 4: 24); 'invisible' (1 Tim. 1: 17); what Murphy calls 'the divine essence,' His 'direct, immediate, intrinsic Self'; who 'is a consuming fire' (Deut. 4: 24; Heb. 12: 29). To this form of God, or to this mode of the Divine Being, must be referred all those Scriptures which speak of Him as not to be seen. From this standpoint the answer to the question must be, and correctly, No; God cannot be seen."

The young people had become intensely interested. The pastor went on: "But this is not all. The unseen and unseeable God has veiled himself, has clothed himself with form attempted to mortal eyes. 'Thou hast covered Thyself with a cloud' (Lam. 3: 44). It was from the 'pillar of cloud' that God spake to Moses and others 'face to face.' The Shekinah (*i.e.*, residence) became the place of God's meeting his people. Still more: from the early church, down, with increasing acceptance, it has been held that the Old Testament appearances of Deity, the 'Angel' visitants to patriarchs, judges, prophets, and others—theophanies they are called—were pre-incarnate manifestations of the Second Person of the adorable and ever blessed Trinity. Says Kurtz: 'The 'Angel of the Lord' is God who manifests himself, for he identifies himself with God,

ascribes divine power, honor, and names, to himself, accepts of worship and sacrifices, and is usually regarded and acknowledged as God by those to whom he appears. The 'Angel of the Lord,' appearing temporarily in a merely human form, is a prefiguration of the permanent and essential incarnation of God in Christ' (*Sacred History*, § 26, 2). Says Murphy, commenting on Ex. 23: 20, 'Behold, I send an Angel before thee.' 'We conclude that the Angel here is God manifest in angelic offices to his people.' Says Bush, Commentary on Exodus, vol. I, p. 166: 'It is clear that the 'Lord,' and the 'Angel of the covenant' are identical, and no one doubts that this is a prediction of the coming of Christ heralded by John the Baptist. Consequently, Christ of the New Testament, and the 'Angel' or 'Jehovah' of the Old, are one and the same.'

"Then," continued the pastor, "we have the New Testament incarnation. Says the old hymn,

'Till God in human flesh I see,
My thoughts no comfort find.'

Milton gives beautiful expression of the incarnation, in the beginning of Book III., *Paradise Lost*.

'God is light,
And never but in unapproached light
Dwelt from eternity, dwelt then in Thee,
Bright effluence of bright essence increate.'

'God was manifest in the flesh' (1 Tim. 3: 6), 'and we beheld his glory' (Jno. 1: 14). It is God in this form 'which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled' (1 Jno. 1: 1). To this mode of the Divine Being, and as presented in the Old Testament theophanies, to the first form of the divine glory of which the Rabbinical writer speaks, must we refer all those passages which speak of God as seen. From this standpoint the answer to the question must surely be, and correctly, Yes; God *can* be seen."

Fred Leges, who was almost quiveringly alert, could not restrain himself, and he fervently said: 'I see it, I see it. God in his essence, God who, as the Westminster Confession of Faith says, 'is infinite in being and perfection, a most pure spirit, invisible, without body, parts or passions, immutable, immense, eternal, incomprehensible' [Chap. II. 1], cannot be seen; but God in manifestation, after both the Old and the New Testament manner, can be seen; in a word, God in his 'being' is invisible, but in his 'becoming' (to use a bit of college philosophical parlance) is visible; and these two classes of Scripture pas-

sages, apparently so opposed to each other, are not contradictory, but perfectly harmonious because they refer to two different but harmonious, modes of the divine subsistence."

"Well, well! Fred," said the pastor, smiling approvingly, "I thank you for this succinct summing up of all I have said. You have stated the precise conclusion to which I intended my disquisition should come."

After a few minutes' general conversation the pastor said to the young people, "This about is fair play: you have been listening to me, now let me listen to you. I have copied out three so-called 'self-contradictions' from the pamphlet referred to, and I would like to see what you will do with them." He handed to each a slip of paper, and after a few moments Miss Rysen began:

Ex. 20:4, '*Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth.*'

Ex. 25: 18, 20, "*Thou shalt make to thee cherubims of gold. . . And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and the faces shall look one to another.*"

Said she, "I remember that when our Sunday school lesson was on the Ten Commandments, it was made very plain that the prohibition in the first text forbade the making 'any graven image,' or 'likeness,' representing Deity, *for the purpose of worship*. Says the next verse, 'Thou shalt not bow down thyself to them, etc.' This is its limitation. Such being the case, there can be no contradiction between this commandment and the commandment to make the cherubims, which were not for worship, but simply to constitute a part of the covering of the ark, or mercy seat, where the Shekinah rested."

George Argent's turn came next, and from his slip he read:

Gal. 2: 16, "*Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ.*"

Jas. 2: 24, "*Ye see then how that by works a man is justified, and not by faith only.*"

Said he, "Our pastor's prayer-meeting talk on justification, the other evening, which I trust I never shall forget, made this apparent contradiction very plain. Paul's view-point of that which precedes, leads up to, and secures justification,—'the faith of Jesus Christ' while James' point of view is of what follows justification,—'works.' Believe in order to be saved, work because you are saved. Faith th-

ans or instrument of justification, works evidence and fruit of it. I remember so the sentence, 'Saved by faith alone, but by a faith which is alone.' The difference view-point shows there is no contradiction, completest harmony instead."

Fred Leges said, "That is right in my line." He read:

Ino. 19:7, "*The Jews answered him, We have a law, and by our law he ought to die.*"

John. 18:31, "*The Jews therefore said to him, It is not lawful for us to put any man to death.*"

He continued, "The first text states a fact Jewish jurisprudence, which they were urg-

ing upon Pilate to induce him to put Jesus to death. The Jews were no longer a state, but a conquered Roman province, and the Romans had taken from them the power of inflicting capital punishment. To have inflicted the death penalty upon Jesus for the crime of blasphemy, as alleged, would have been lawful according to Jewish statute (Lev. 24:16), but unlawful according to Roman law which was now in force. No contradiction here, surely."

A look of satisfaction spread over their faces, and Fred said gleefully, "Oh, this is fun! If it were not time to go home, I would ask our pastor to fetch on some more."

The Mosaic Cosmogony

By Frank R. Buckalew, Member of The American Association for the Advancement of Science, Executive Secretary of Near East Relief for Northern California, San Francisco, California

IN the first chapter of Genesis (containing only thirty-one verses) the writer states nine times that living creatures were commanded to reproduce each "after its kind." This has been a challenge to the evolutionary theorist. Haeckel declared Darwin's "Origin of the Species" to be "anti-Genesis," saying, "With a single stroke, Darwin has annihilated the dogma of creation."

We have written out seventy-five verses from various books of the Old and New Testaments which speak of God as Creator. In addition, we have found forty-six different references in the Bible to God as the Creator of man.

In the great steps of creation, as outlined in the first chapter of Genesis, there is a general correspondence between the order of creation there outlined, and that of science. Genesis says that the earth was "without form and void." Science confirms it. Genesis says that life came after the formation of the planetary rocks, and Science confirms it.

The Bible gives us a steady progress from nebula to the rocks, from rocks to plants, then marine animals, then the land animals, and, last of all, man, with dominion over the creatures. So does Science.

This is a remarkable agreement, which critics of the Bible too often overlook. Sir William Dawson, one time President of the British Association, said, "It would not be easy, even now, to construct a statement of

the development of the world in popular terms so concise and so accurate." A careful man will not hurriedly dismiss the Book of Genesis as just a superior sort of folk-lore.

"I do not see any God in your system of creation," said Napoleon to Laplace, who had presented him with a statement of his views upon the "Nebular Theory of Worlds." "Sire, it does not require any God," replied Laplace. It is very interesting to remark that his nebular hypothesis, once the vogue in the scientific world, is now rejected as inadequate by many scientists, while the planetesimal theory is advanced in its stead. Sir Robert Anderson said, "Never until our own time have Scripture and Science been (so far) in accord, but the changes that have harmonized them have been in science and not in the Bible."

Wellhausen, who, more than any modernist, was the father of destructive criticism, in answer to Robertson Nichols' inquiry whether the Bible could retain its authority over the minds and hearts of men in connection with his views, replied, "I do not see how it can."

How strange these critical words sound in the light of the fact that, at the time of the meeting of the British Association in 1865, a manifesto was drawn up and signed by 617 scientific men, many of whom are of the highest eminence, in which they declare their belief in the truth and authenticity of the Scriptures, but also in their harmony with natural science. This manifesto was printed

for the signatories, and the original document deposited in the Bodleian Library at Oxford.

Sciences Being Reconciled to Scripture

And John Urquhart says in "The Bible, Its Structure and Purpose," "I happen to know that the science which is supposed to have discredited the Bible is the science of sixty years ago. I know its indictment of the creation history in Genesis cannot be sustained by the science of today; that authoritative geology has recently brought back the flood, and finds in it the great dividing line between paleolithic and neolithic man; by recent research, supposed differences between Scripture and science have disappeared, and left an agreement apparent which is one of the marvels of the times. The man who begins to settle his theological bearings under the belief that science has hopelessly discredited the Bible will, therefore, settle them under an unhappy delusion."

Revelation says: "In the beginning God created the heavens and the earth," and this is supported by the testimony of Christ and His apostles. The first chapter of Genesis has commanded the attention of man ever since it was written by the hand of Moses. It is not a myth or legend; not a philosophy or a discovery of science. It is a revelation from God to man, and answers his constitutional questions as to the nature of being and the order of becoming. Critics say it is not in harmony with modern science, but the trouble with the critics is that they confuse science with philosophy. Science is the knowledge of facts and their relations. Philosophy is speculation regarding facts. The Genesiac account does not agree with any of the philosophies. As Bergson says in "Creative Evolution": "Evolution is not science; it is a philosophy." And it is the disagreement of this chapter (Genesis 1) with the hypothesis of evolution which the critics refer to when they say it does not accord with science.

Evolution Antagonistic to Creation

Professor Pfeiderer writes: "There is only one choice. When we say 'Evolution' we definitely deny Creation. When we say 'Creation' we definitely deny Evolution." Professor James Sully says, "The doctrine of Evolution is directly antagonistic to that of Creation."

Every one of the millions of forms of fossil remains found on earth, brought from sea and land, illustrates the Mosaic contention

and gives the lie to the Darwinian claim. It was the consideration of this fact of science that led Professor Everett, of Harvard, to say: "Evolution, or this story of transformation and activity, is a dream;" that led late Professor Agassiz, as a paleontologist, to remark: "I am compelled to say that the theory is a scientific mistake, untrue to fact, unscientific in its methods and mischievous in its tendency;" that compelled Ex-President Leavitt, of Lehigh University, to affirm: "The facts of the past cycles of the earth are against Darwinism;" and that moved Sir William Dawson to write: "The records of the rocks is decidedly against the evolutionists."

Professor Dana, whose name is one of the most outstanding in geology, delivered a lecture to the students of Yale University a year or two before he died. His subject was "The Creation Story in Genesis." He declared that inspiration alone could account for its exact accord with recent discoveries. He also said that the late Professor Guyot, a friend and fellow-scientist, came to the same conclusion. At the outset of his career, he was appointed Professor of History in a Swiss University. He resolved to begin with the origin of all things, and got hold of every available book on Biology, Geology, Astronomy, etc. When he tabulated his results, and, when his sketch was completed, he found, to his amazement, that his order of events was the very order of the first chapter of Genesis.

But even the single fact that Genesis puts the creation of man last in the series is enough to show that the record could not have come from man. Huxley tells us man is nature's last-born, but the Bible proclaimed the same truth for thousands of years before the earth's records were opened, and before the strata were explored. We know how Huxley could make the statement. Geology taught him the fact. But where did the Bible get it? John Urquhart says: "We believe the answer to be that God inspired Moses." Professor Romanofsky says: "The order in which the flora and fauna are said by the Mosaic account to have appeared upon the earth corresponds with that which the theory of evolution requires and the evidence of geology proves."

Moses, the Oldest Ethnologist

A few years ago in a church in Berkeley, California, a visiting minister-lecturer said "The first eleven chapters of Genesis should be dismissed as fables." Let us look at what one of America's greatest scientists, George

Herick Wright, a world authority, has to "Moses was learned in all the wisdom of the Egyptians, of which his legislation and the marvelous table of the affinities of nations in Genesis X, at once the admiration and the fair of ethnologists, furnish independent proof." "Origin and Antiquity of Man" (p. 1). A little further on, we read: "The distribution of languages, races and religions, as well as of both wild and domesticated plants and animals, clearly points to Central Asia as the original center from which they have set out to compass the world. It is no slight confirmation, both of this theory and of sacred history, that the oldest ethnological table in the world, that of the tenth chapter of Genesis and the account in the earlier chapters of Genesis, lead us back to the same center for the origin and dispersion of the human race" (*ibid*, p. 476).

Here are some outstanding scientists who have had profound respect for Moses' statements: Cuvier, the founder of paleontology, says, in his "discourse sur les revolutions du globe," Moses has left us a cosmogony, the exactitude of which is more wonderfully confirmed every day."

Professor Quenstedt, the great and learned geologist, although no Christian, says admir-

ingly of the Biblical account, "Moses was a great geologist, wherever he may have obtained his knowledge" ("Die Schoepfung," pp. 8 and 27).

The great scientist, Ampere, said: "Either Moses knew as much about science as we do, or he was inspired." Francis Bacon, who was called the brightest and wisest mind of mankind, said: "I do much condemn that interpretation of Scripture which is only after the manner of men, as they do use to interpret a profane book."

Professor Dana, geologist, declared: "The first chapter of Genesis and science are in accord."

To me it is "The Book." I cannot share the view that it records man's growing conception of God. It is a revelation of God to story of the fall of man, the plan of redemption, and its predictions, some of which, as an infidel Frenchman remarked, "were fulfilled with grewsome precision." The prophecy concerning the Jews and their dispersion is sufficient in itself to attest its inspiration.

Let us cling to it with loving tenacity. "Thy word is very pure: therefore thy servant loveth it" (Psalm 119:140).

"O, how I love thy law; it is my meditation all the day" (Psalm 119:97).

Modernism a Fraud

By L. W. Munhall, D.D., Philadelphia, Pa.

What has Modernism done for the world? Nothing whatever to meet and supply its needs. It has no remedy for the ruin of sin; no peace for its tumults and unrest; no balm for its heartache; and no hope for its despair. It genders doubt where faith is needed and boldly challenges the Word of God, denying His authorship and authority. It makes Creation's wondrous story unbelievable and ridiculous, and substitutes for it the conjectures and vagaries of men vain in their imaginings. It sneers at the thunderings of Sinai; beclouds the visions of the Prophets of God; substitutes the jazz of sensuous desires for the Song of the Angels; and makes the Creator of the Universe the illegitimate son of the woman whom God has honored above all others. It robs the redeeming shed blood of God's only begotten Son of its value and power to impart life and peace. It insists that the seal placed upon the tomb of Joseph of Arimathea is yet unbroken. It has padlocked the

pearly gates of the New Jerusalem and filled the bottomless pit with doubts in mad desire to find a way of escape for mortal man from his hell-deserving misdoings. Its philosophies offer no adequate remedy for the world's confusion and unrest. It has produced divisions and strife in the Church and marred her beauty and robbed her of her influence and power. Instead of solving the problems of governments it is adding to their confusion and intensifying their enmities. It is essentially and radically at variance and in conflict with the religion of our Lord and Saviour, and unquestionably Satanic.

* * *

Self-humiliation brings with it tenderness of spirit; and as we sink in our own esteem, the Lord fulfills in us that precious promise, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word."—Robert Chapman.

The Bible, the Source of Christianity

By Mattie M. Collier, Hattiesburg, Mississippi



NINETEEN centuries have passed since Christianity was established in the world. Its founder was rejected by his own people and put to death. It was not wanted by the nations. It was foolishness to the Greek and a stumbling block to the Jew. It commenced among the humblest and poorest. It was the subject of contempt and scorn by the learned, the rich and the strong. It was confronted by the most malignant hate and persecuted with the most implacable fury. And yet, it lived, and has come down to the present hour, and today bids fair to subdue all nations. Strengthened by opposition, purified by persecution, intensifying power by repression, it is the sublimest spectacle that presents itself for the contemplation and study of mankind.

The Bible is a unit. One thought pervades it from Genesis to Revelation. One dominant purpose underlies prophecy and history, parable and poem. Although it took sixteen hundred years to write the Bible and although perhaps forty human writers, representing all degrees of social life, intellectual culture and spiritual attainment were employed in this sacred composition, still a complete unity marks the entire book.

There is, indeed, a great difference between the Psalms of David and the Epistles of Paul; but it is the difference between the moon showing us a crescent of her disk and the moon in the fullness of her beauty; it is the difference between the gray dawn of the morning and the splendor of noonday.

It is delightful to note this unity in the harmony which marks considerable sections of the Bible. The first three chapters and the last three chapters of the Bible show a harmonious unity to a remarkable degree. Those who have never studied these six chapters with the thought of their harmony in mind, will be surprised and delighted at its discovery. In the first three chapters of Genesis we have the first heaven and the first earth ruined by the sin of man. In the last three chapters of Revelation we have an account of a new heaven and a new earth, the tabernacle of God being with men. In Genesis we had the victory of the tempter; in Revelation we have his utter overthrow and his eternal doom. In that first section in Genesis we had paradise lost; in this last section of Revelation we have paradise regained. In the first section

of Genesis we had Adam with his new-found bride, and both of them tempted and fallen. In the last section of Revelation we have the second Adam with his holy and blessed bride, the church, forever safe and glorious. In the earlier section we have death and misery; in the later Scripture we have life and felicity.

Our Pilgrim fathers brought the Bible to our American shores as their chief guide for both church and state. With it they solved the early problems in the settlement of social and civic disputes and of nation-building. Indeed, the cardinal object in leaving the fatherland was in order that these sturdy religious dissenters might be untrammelled in their inclinations and convictions concerning this Book. Individual liberty of interpretation of the Scriptures, with a deep personal freedom of conscience made the Bible the first book of these early founders of State.

If one would discover the influence of the Bible in our national citizenship, let him read the constitution of the United States, or some of the early books of law, making note of the Biblical references and allusions. The Bible is quoted in almost every one of our American impressive public documents, in virtually every great and national message and it is the attendant of almost every important ceremonial or sacrament of American civic and national life. Bible precepts are woven into nearly every creed—social, religious or political—of the nation.

Virtually every great representative American has not only spoken of the Bible, but has made a thorough study of this Book. Andrew Jackson spoke of the Bible as the rock on which our republic rests. Lincoln knew the Bible better than any other one piece of literature; his sayings and his words remaining to us are filled with references of his estimation for the Christian Scriptures. Thomas Jefferson once made this statement: "I always have said and always will say that the perusal of the sacred volume will make better citizens, better fathers and better Christians. The statements of Grant are well known: "Hold fast to the Bible as the sheet anchor of our liberties; write its precepts on your hearts and practice them in your lives."

This Book has had a voice for every mood of our country's life. It must have something definite and direct to say to us today. It tells us about this Great World War. So with

There have been the ramifications of it that there hardly a family throughout the length and breadth of the civilized world that has not been adversely affected by it. Many thousands have answered the last Bugle Call to face a tribunal more stern and just than any court-martial conducted by mortal man.

The sixty-six varied and vital books of Scripture have a direct bearing upon the world's affairs. These pages are alive with examples of kingdoms and men rising only to fall because they have not seen clearly the real objective of wealth and business. Babylon and Rome, Athens and Jerusalem, Solomon and Caesar are in the Bible for a purpose. Are we reading these thrilling histories and biographies in relation to our own times?

Suppose for example that we could get the majority of the individuals in the world to spend one-half hour daily reading the New Testament, and to continue this reading for a single month. Do you not believe that we would secure a different product in our national awakening? Do you not think it would change our attitude toward war?

Christianity educates, trains, quickens the intellect; it teaches man that mind is always superior to matter, and should compel all the forces of nature to contribute to his highest welfare. It is the Christian intellect that has brought into subjection the power of steam and electricity. Inventions of whatever kind that minister to the comfort, and convenience and luxury of life, that uplift and ennoble humanity, have been brought out by educated minds trained under Christian influences. Led forth and inspired by Christianity, grander and still grander triumphs await careful and painstaking students.

Woman owes everything to the Bible and the gospel. In war and peace, at home and abroad, married or single, in all possible human relations, her rights and privileges were secured by divinely given legislation, and every limitation that was ever ordained was for her own best comfort and advantages.

There is all help, and grace, and blessing, and victory in life and in death, and after death there is an eternal heaven, "a rest which remaineth for the people of God."

The "Days" of Creation

By Professor F. P. Dunnington, Ph.D., University of Virginia, University, Va.

DURING recent days there appear in many quarters discussions as to what *should not* be taught in the schools about "the Creation." Is there not reason also for the earnest consideration of Bible readers of what *should* be taught to the rising generation on this subject.

The Bible may not be written to teach Law, History and Science, but "All Scripture is given by inspiration of God, and is profitable for *doctrine*, for reproof, for correction for instruction in righteousness."

In this record of the Creation of the world, God has revealed to man, something of its origin and of the steps by which it has been made. Deut. 32:4: "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth." Prov. 25:2: "It is the glory of God to conceal a thing: but the honour of kings to search out a matter."

Much belief and unbelief hinges upon the word "day" as used in Gen. 1. This word occurs many hundred times in the Scriptures, in most of these, referring to a duration of twenty-four hours, but frequently it is used as synonymous with the less definite word *time*.

Jer. 16: 19: "day of affliction"; 17: 17: "my hope in the day of evil"; also "day of adversity"; "day of judgment"; "day of vengeance"; "day of thy power."

It is also used to express an extended yet definite duration of time or *period*. Exod. 10: 6: "since the day that they were upon the earth and the heavens"; John 8: 56: "Abraham rejoiced to see my day." We are also told, 2 Pet. 3: 8: "one day is with the Lord as a thousand years, and a thousand years as one day."

To attain the true meaning of the word "day" when used in Gen. 1, we should not only consider the words of the immediate context ("morning and evening") but also other passages of the Scriptures which mention the same occurrences.

In Prov. 8: 22-29, Wisdom is extolled as one of the essential attributes of God, being associated with Him throughout the Creation. The exceeding age of each of the steps in forming the world is depicted with utmost emphasis of language, by repetitions, as if laboring to express extreme antiquity, by eighteen successive statements, each implying a long period of time. "The Lord possessed

me in the (1) beginning of his way, (2) before his works of old. I was set up (3) from everlasting (4) from the beginning, or (5) ever the earth was. When there were (6) no depths, I was brought forth; when there were (7) no fountains abounding with water. (8) Before the mountains were settled, (9) before the hills was I brought forth: While as yet (10) he had not made the earth, (11) nor the fields, (12) nor the highest part of the dust of the world. (13) When he prepared the heavens, I was there: (14) When he set a compass upon the face of the depth: (15) When he established the clouds above: (16) When he strengthened the fountains of the deep: (17) When he gave to the sea his decree, that the waters should not pass his commandment: (18) When he appointed the foundations of the earth."

And further, in the work of the third "day," Gen. 1: 9-13: The drying of the land—the earth bringing forth grass—"herb yielding seed and the fruit tree yielding fruit after his kind" whose seed is in itself, upon the earth: "and it was so." Each of these events imply a sequence of processes of months and years for their accomplishment, when at the close: "God saw that it was good." Also the same may be said of the work and record of the fifth day, 5: 20-23 and of the sixth day, 5: 24-31.

Such a description of the creation excludes any possibility of 24 hour "days" and forces the acceptance of these "days" each being a prolonged and defined period.

Now, as to the words evening and morning. In accord with the foregoing, these can only be employed figuratively; "evening" presenting a terse and graphic expression of the gradual completion of the work of each creative period, succeeded by a "morning" of renewed activity. "Twilight periods of morning dawn and evening decline." (Hugh Miller.)

Does not this interpretation give increased fullness of meaning to Ps. 136: 1-9 and Ps. 8; also Ps. 104: 1-9:

"Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: who maketh the angels spirits, his ministers a flaming fire: who laid the foundations of the earth, that it should not be removed forever. Thou cov-

eredst it with the deep as with a garment: waters stood above the mountains. At rebuke they fled: at the voice of thy thou they hasted away. They go up by the mountains, they go down, by the valleys unto the place which thou hast formed for them. Thou hast set a bound that they may not pass over: that they turn not again to cover the earth."

We should also mention here the use of word "day" with two meanings, as repeated in the Fourth Commandment, Exod. 20: 11. Both passages being written by Moses under divine guidance, there is full reason to give the same interpretation in each instance.

This understanding of the "Days" of Creation was presented a century ago by the brilliant Scottish divine, Rev. Thos. Chalmers, D.D., when the subject of geology had recently claimed the attention of thoughtful men. In following years, Hugh Miller, a gifted stone mason and geologist, published his classic teachings: "Old Red Sandstone" in 1841; "Footprints of the Creator" in 1842 and "Testimony of the Rocks" in 1856; in which he so forcibly presented and maintained the absolute harmony of God's *word* with the teachings of his *works*, as seen in the life of the world and the fossils of the rocks.

This view of the Bible teaching continues familiar to a large branch of the Christian clergy and laity, but has been allowed so to disappear from modern popular literature and teaching, as to seem to demand a re-publication. It should be here admitted that a large number of Christian believers continue to understand the creative "days" as of 24 hours each. Many of these, being shaken in their faith by the revelations of geology, gain great advantage to the so called scientists who are promoting the numerous theories of evolution.

* * *

Mistakes

When a Plumber makes a mistake he charges twice for it.

When a Lawyer makes a mistake he has a chance to try the case again.

When a Carpenter makes a mistake it is just what he expected.

When a Judge makes a mistake it becomes the law of the land.

When a Preacher makes a mistake many know the difference.

When a Doctor makes a mistake he buries the patient.

But when the Editor makes a mistake he says good night!

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware

HELD UP

Held-ups are not always hindrances. A man boarded a suburban train the other morning, and, as the train was about to start, he was seen to turn in the aisle and rush frantically toward the door. A stout woman, coming toward her, stolidly blocked the aisle and a panic-stricken woman could not get by. "Did you drop your bag?" asked the stout man who stood in the way. "Yes," gasped the blocked one. "Well," here it is," was the answer of the burly hindrance, as she handed over a small handbag; and with a grateful sigh of relief the other woman turned and went back to her seat. How often we try to rush past the seeming hindrance which is really God's special meeting of our immediate need.—*S. S. Times.*

THE SEVEN BROTHERS—Nehemiah 13: 19

A Jewish rabbi's parable tells of seven brothers who lived together. Six worked and the seventh cared for the house, having the meals ready and the house bright for his brothers in the evening. But the six said that the seventh must work, too. So in the evening they returned home and found the house dark and no meal prepared. Then they saw how foolish they had been, and quickly restored the old way. The Sabbath is a day among the seven which provides light, comfort, and good for the others. If it is driven out to work, the other days will all miss its blessing.

TURNING PASSION INTO PRAYER—1 Kings 17: 1-7.

James 5:17. Sad is the life which lacks the pure flame of a holy passion. Our Lord, rebuking the church's indifference, says: "I would thou wert hot." But, above all, we must turn passion into prayer. Many men have passion for any and everything except prayer. In business, in their love of art, in their pursuit of pleasure, they are intense, in earnest, aglow; but in prayer formal, cold, and stilted.

We are familiar with the law of transmutation of force. The bullet which has just left the rifle strikes an impenetrable target and falls flattened to the ground, because its velocity was suddenly transmuted to heat, which

softened it out of shape. But our passionate or emotional life may be changed to prayer that shakes the gate of heaven and prevails. We need more strong cryings and tears when we pray, not because we shall be heard on that account, but because we are filled with love to others and desires on their behalf, that cannot allow them to be unbled.

This fervent spirit becomes kindled at the Cross or on the Ascension mount. But it may be greatly augmented by meditation. Whilst we muse the fire burns; then we speak with our tongue. Cast your patriotism, your humanity, your longing for your nearest and dearest, into the prayer-hour, and they will be as oil to the flames; and the hot metal of feeling will pour into the prayer-mold.

THE CARES OF THE WORLD

I once saw a great tree with deep roots, every direction, making a home for the birds and shade and shelter for the cattle. As I looked upon this majestic tree which had for years successfully battled with the tempests, I felt that it was truly the king of the forests, and that no enemy could ever overcome it. But later I saw it again, and how changed. Its green foliage was gone, and its leaves were yellow and seared. No lightning stroke had blasted it, but a contemptible little creeper had twined itself about the giant trunk until in its fatal embrace life had been destroyed. In little things rather than large ones lurks our greatest danger.

THE BITTER CUP—Are ye able to drink of the cup that I shall drink of?—Matt. 20: 22.

James and John, who desired the high honor of sitting on the right and left hand of Jesus when He came into His kingdom, little realized what that meant for them, on the way to victory with Christ. On the right and left of Jesus, on Calvary's cross, were two thieves; on the right and left of His earthly life were want, ignominy, calumny, persecution—the life of a homeless outcast, on His way to die for a race. Are we willing to drink of this cup of bitterness? Suffering is one of the essentials of victory.

Jesus' bitter cup in Gethsemane He asked to be delivered from, saying, "Let this cup

pass from Me; nevertheless, not My will but Thine be done." The cup at the holy supper was joyous and bright; but in the garden, His aloneness came over Him like a flood; even His favorite disciples could not watch with Him one hour. Peter was getting ready to deny Him, Judas to betray Him, and all the other disciples were to flee from His presence, while, on Calvary's cross, His cry would be, "My God, My God, why hast Thou forsaken Me?"

To be thus left alone, without friendship, must have been the climax of His agony. It is the bitterness of isolation the soul dreads most, the bereavement of solitude in a dungeon of despair. Jesus, Who bore our sins, endured all for "the joy set before Him," of bringing us back to the household of the Father, and for the friendships of saints and angels, and the everlasting fellowships of the redeemed family of God.

THE SOURCE OF ITS BEAUTY

Once there was a brier growing in a ditch, and there came along a gardener with his spade. As he dug around it, and lifted it out, the brier said to itself, "What is he doing that for? Doesn't he know that I am only an old worthless brier?" But the gardener took it into the garden and planted it amid his flowers, while the brier said, "What a mistake he has made, planting an old brier like myself among such rose trees as these!" But the gardener came once more with his keen-edged knife, made a slit in the brier, and "budded" it with a rose, and by and by, when summer came, lovely roses were blooming on that old brier. Then the gardener said, "Your beauty is not due to that which came out, but to that which I put into you." This is just what Christ is doing all the time with poor human lives.

God so loved the world that He gave—John 3:16.

If love is the greatest thing in the world and the greatest word in describing God the Father and Christ the Saviour, yet love alone cannot save men. A mother's love cannot restore a sick child to health nor a sinful child to purity. God's love and Christ's sacrificing devotion alone cannot save the sinful, but almighty power, impelled by love, can redeem the lost. The power to create can recreate, giving a new birth to the dead spirit.

Love and power are the two omnipotent arms, which together can save and deliver mankind from the grasp of the evil one. The

Psalmist who cried "Create in me a clean heart," soon exclaimed, "He restoreth my heart." He leadeth me, I shall not want." Our Lord Who is love itself, said, "All power is given unto Me in heaven and in earth,"—power to pay our debt and penalty, to cleanse the soul of sin away, to reconstruct the habitation of the soul for the indwelling presence of the King of love.

The strong Son of God and His immortal love can save unto the uttermost; no one can pluck us out of His hand and we shall receive power after His spirit hath fallen upon our soul. We shall have power to do and to dare, to speak and to write, to conquer fear of death and the devil. With this power we can do all things. The cry of all churches should be, "O for the baptism of holy power!" to be upon the membership around the world, for our little planet is ruled by the King of kingdoms.

TRANSLATED METAPHORS

It is often an extremely difficult matter to preserve exact thoughts and shades of meanings in translating English into other languages. The difficulty is pronounced in the case of metaphorical expressions. For example, the words of the first two lines of the well-known hymn, "Rock of ages, cleft for us," cannot be better rendered in Japanese, we are told, than "Blessed old rock, split for our benefit." When a missionary working among an Eskimo tribe referred to the "everlasting crown of glory" his interpreter found the limitations of the language such that the nearest equivalent he could find for the phrase was "beautiful old hat which will never wear out."

ENDURING BEAUTY

When the temple of Minerva was erected in Athens many sculptors competed for the statue on the dome. One brought a large size statue of the goddess so beautiful that the populace went wild over it. But as it was raised to its place it became smaller and smaller until it became a mere speck in the sky. Another one was huge and uncouth. But as it rose the uncouthness vanished and its comeliness increased, and when it reached the dome it was not only beautiful to look upon but it seemed animate with life. And so it is with him whose work is only life-size. His work will dwindle as it approaches eternity. His work for the Master will grow more beautiful as time fades away and eternity dawns.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

November is the month of special gratitude and acknowledged thanks to Almighty God, for all His great goodness and generosity towards unworthy man. Not unmindful of the great material blessings on us as a people and as a nation, let us think this November yet more than in the past of the higher blessings, as human beings, as children of God, to be ours now and forever.

Faith More Than Knowledge

Hebrews 10: 32-11: 3

This age is plunged into material things, too mindful of the unseen and intangible. The demand for money in order to keep up with the times makes men eager first of all to pay their bills, including the bills of their wives. We are turning to science in order to find out the truth about the world in which we live; and science never claims to know anything about the spirit of man or of the life that dwells within this mortal body. Religion comes to our assistance just where science fails. Faith begins where mathematical knowledge ends. For faith we are devoutly thankful. Agnosticism makes its unpardonable mistake in thinking that we can know only what we can measure with mathematical rules and scientific crucibles. Agnostics believe in love and hate, in honor and knavery, in reason and imagination. They feel the reality of virtues and graces; and so they ought to be willing to acknowledge that we can rely upon our natural instincts and universal conscience. We feel the presence of God and turn to Him in worship as unerringly as the needle to the magnetic north. The experiences of countless millions in twenty centuries and in every clime, are authority in those things in which they agree. For ourselves our own calm, persistent experience as the result of faith is as sure as the sight of our eyes. "Faith is the assurance of things hoped for, a conviction of things not seen." Another rendering of the Greek is "giving substance to things hoped for, the test of things not seen."

Faith then supplements the knowledge of the five senses. It can never contradict true knowledge, but often needs to correct supposed knowledge. All truth is one, and one truth is just as much God's as any other. Our great and holy ambition is to find the truth by the senses God has given us and by the faith that He has given us. If there is any conflict then we are wrong in reason or in faith. Jesus is the truth; and He is the One of the final appeal.

Life Is More Than Its Outward Expression

Matthew 4: 1-11

The outward life of man is a perpetual puzzle. The good people are often homely in countenance and unfortunate in business and the butt of the worst misfortunes. The evil man often prospers and enjoys good health. Beside all this he may be handsome in appearance, and the idol of society. If this life is all, then the Creator is unjust and cruel, a very Moloch. Those that adore Nature as the sum of all things are shallow and irrational. The only solution of earth's problems and the only justification of God is seen in the revelation of the Bible. Our hope is, that life is more than material.

The inwardness of human life stands out in bold relief especially in the New Testament, and most of all in the records of Jesus' life. One incident in that life is redolent with the divine Gospel. When thirty years of age Jesus changed the manner of His life. The baptism and the temptation marked the beginning of a new era in the divine Mission. Baptized to fulfill all righteousness as a man, He entered the wilderness to face life's issues. For forty days life was faced in its nudity, and the spectre of man's false philosophy was unmasked and laid beneath Christ's feet.

The first temptation was to emphasize the material, the outward. "We must live" is a saying often heard; but the answer of Jesus is, "It is not necessary to live, but it is necessary to respect the higher life of man." The life of the body is conditional; but the spirit of man is essential. That spirit life is linked up with God, the Father of our spirit; and this life is our hope and our one great concern. Let the body suffer and endure hardships, if need be, so that the spirit life may prosper and be in health. Indeed the body must die before the higher life can enter into its imago.

Jumping from a pinnacle of the temple would be an appeal to the spectacular, with the consciousness that He might perform a miracle. The Jews demanded a "sign"; but Jesus refused again and again to work a mira-

cle merely for that purpose. He laid the emphasis on the natural rather than the supernatural, on the true loyalty of the people rather than on the artificial. The affections and devotion that must be won by a miracle will not be lasting. The spiritual life of Jesus, rather than His miracles, won His true disciples.

Worshipping the devil covertly has ruined many a man that might have been great. Mahomet fell down and worshipped him. Napoleon worshipped him. The Kaiser worshipped him. But Jesus refused, because He had regard for the spiritual life, the life that is in harmony with the will of God.

Thanksgiving for Christ

1 Corinthians 15: 50-58

In our oratorio of Thanksgiving to God for our great blessings there is an undertone of dread, lest the evil now rampant may overwhelm the good, and bring us as a people and as a nation into the dust of disgrace and defeat. Many good people speak and write regular Jeremiads, dirges. Our thanks culminate in Christ. "Thanks be to God, Who giveth us the victory through our Lord Jesus Christ." If Christ does not fail, if the Holy Spirit does not fail us, then we know that victory is ours, the victory of the good, victory of God.

The radical Modernists take away our Christ and leave us only a *man*. Let them get what consolation they can; but for us that know Christ, the devil himself cannot take away our Christ, the Son of the Living God. On this truth Jesus built His Church; and the gates of hell cannot prevail against the Church founded on that eternal rock of divine truth. Thank God for *Christ*.

The loving life of Jesus wins and His death for us opens the way so that we may follow Him and enter into eternal life. "He that believeth hath everlasting life." The last evening before His betrayal Jesus said many great things to His disciples and through them to us, life, joy, victory. Heaven's door was opened wide, and everything that we have worth our regard is from Christ.

Christ took up our cause and made it His own. He took upon Himself our human nature that He might redeem us to God; and human nature must be absolutely won back to God, or Christ's death was a failure. The Holy Spirit is given this very task; and in His own time and way He will make His work a glorious success. Thus Christ is our hope and He is our victory.

Life Lost for Christ Is Gain

Matthew 16: 21-28

The first and strongest instinct of man is to save life. This is natural, but short sighted. The principle is wrong. The seed kept itself, dry and safe, is really lost, doing good, accomplishing nothing. The seed that is cast into the ground to die produces fruit. What we hoard in life is lost. What we give up wisely we save, getting the highest gain. Jesus gave the disciples good philosophy as well as religion. "Whosoever shall lose his life for my sake shall find it."

It is far better to wear out than to rust. The talent buried in the earth is lost, even though it may be dug up at last. The time and energy we spend on our own pleasure is merely lost, often doing us harm rather than good. When we work for others we are giving our life away for Christ's sake; and thus get the large returns. The only question for us is how best to invest our life, that it may be long and wisely spent. Deeds of love and sympathy are never lost.


This truth holds in the case of our money, which is a material part of our life. Money is like the storage battery, and it is of use only when spent. Giving money is the easiest way of investing life, but many feel that it is the hardest. They are willing to help a good cause if only they do not have to spend a great deal of money. Much of human life is inconsistent. The right plan for life financially is to spend about one-tenth of all we get by gift or work for the Lord's work; and then it is only a matter of how much to give for each good purpose. The giving has already been achieved.

Sometimes it is necessary and expedient to give up one's life in full, at some crisis. Jesus did this, after spending His life for others for thirty-three years. Missionaries by the thousands have done this; and the "blood of the martyrs" has been the seed of the Church. But we should not be rash in risking our life. In most cases it is better to spend it continuously with accumulative results. But when an emergency demands the sacrifice of life, we may gladly give our life for Christ's sake. Jesus did more by His death than by His life, though the entire life in human flesh was sacrificed. The supreme thing is for us not to hold our life too dear to sacrifice to God, the Giver, but to be willing to do His will whatever that may be. "My meat is to do the will of Him that sent me, and to accomplish His work."

LIBRARY TABLE

Who will Write the True Philosophy of Religion?

By Leander S. Keyser, D.D., Springfield, Ohio

N seeing the announcement of Professor D. Maill Edwards' "The Philosophy of Religion," we hoped it would be the desideratum for which we have been looking. The author is Professor of Philosophy and Systematic Theology in the Memorial College, Brecon, Wales. Surely from old Wales something solid might be expected.

Our first disappointment was with the bibliography. All the authors cited belong to the liberalistic cult. They are such as Hoffding, Pfeiderer, Frazer, Tylor, Lueba and Moore; while authors like Orr ("The Christian View of God and the World"), Fairbairn ("The Philosophy of the Christian Religion"), Bavinck ("The Philosophy of Revelation"), and Fisher ("The Grounds of Theistic and Christian Belief") are not mentioned.

The beginning of the book, however, seemed to promise well. It tells us that religion is practically co-eval with the race; that it is an outstanding factor of human nature; that "its omnipresence and centrality in the history of the race are facts to be reckoned with." Max Mueller is cited as saying that the true history of man is the history of religion.

So far so good—until we reach page 30, where the author begins to discuss the origin of religion. This point is usually the *crux* in books of the kind. That question, he says, "was not scientifically studied until modern times." This begins to look suspicious. It is ever the prattle of the Modernists—that "science" has just begun to be. We cannot help wondering what all the great scholars of the past have been doing. But we read on further. The various theories regarding the rise of religion now come under inspection.

"The first," says our author, "is the view that traced religion back to a primitive or a special divine revelation. This view has held a prominent place in Jewish, Christian and Mohammedan theologies. It has usually taken the form of a belief in a primeval monotheism of divine origin, of which polytheism in its many forms is a later relapse."

Well, is not that the Biblical doctrine? Does not the Bible clearly teach that God made the first man and woman in His own image, that from the start He held communion with them, and told them what they should do and what they should not do? And is it not evident from the face of the narrative that they understood God's language and were free moral agents? And, moreover, is not Dr. Edwards a "Professor of Systematic Theology" in a church school? One would expect that he would do his best to show that the Biblical account of the origin of the race and its religion is reasonable and true, and that no better or more scientific explanation can be given. Also that such an explanation is adequate to account for all the phenomena of religion the world over. But, to our dismay, our author turns directly against the Biblical philosophy. Here are some of the things he says about this view:

"In its usual forms"—what does he mean by that?—"the doctrine of revelation has explained the origin of religion in far too intellectual and mechanical a fashion, as if religion began with the impartation of a set of ideas, ready-made and finished ideas poured into a mind conceived as a kind of empty vessel. This is a crudely unpsychological view."

Here we pause. In what "usual forms" does Dr. Edwards find such a travesty of the views held by Biblical scholars? It is the wont of the Modernist to caricature the orthodox view. First, we do not see that the Biblical account of the origin of man and of religion is "too intellectual and mechanical." It certainly is simple enough for a child to understand. Let the child, on the other hand, try to read what Dr. Edwards afterwards claims to be the origin of religion, and see whether he will understand it. No; the Genesis narrative is pellucidity itself in comparison with the obscurations of Dr. Edwards' far-fetched speculations about religion being "rooted in biology." Neither can we understand why the Bible makes the origin of religion "mechanical." If God created man in His own image and gave him as much understanding at the start as he needed in order to know

God's will as far as He revealed it, one would think that would be a most sensible, rational and vital way. It is the theory of evolution that everywhere runs over into the mechanistic view of the world, while the Biblical teaching always leads to the living, teleological, theistic conception.

But what is to be said of our author's burlesque on the Biblical doctrine? Who teaches, and who has ever taught, that "religion began with the impartation to man of a set of ideas, ready-made and finished ideas poured into a mind conceived as a kind of empty vessel"? We would like to know the author, the title of his book and the page where such teaching is given. Have you noticed that the modernists never give direct quotations from orthodox writers. They always exaggerate and misportray the evangelical doctrines.

Of course, we cannot analyze the psychology of Adam and Eve down to a fine point any more than the evolutionists can do so with the psychology of their primeval brute-man. But orthodox theologians (and psychologists) do not represent our first parents as walking encyclopedias. Neither do they hold that man was originally endued with a full set of ready-made and finished ideas. Indeed, we are inclined to believe that most of them reject the doctrine of "innate ideas," but hold the doctrine that man's mind was originally constituted with the power to receive ideas and understand what they meant when they were conveyed to him in proportion to his degree of development at the time. No doubt, there were many things that our progenitors did not know; the narrative itself connotes that at every point, else they would not have disobeyed the divine command; but they did know enough to understand the will of their Maker. Otherwise they would not have been accountable to Him for their conduct.

Nor do we see that "this is a crudely psychological view." It represents man as a rational human being at the start. To our way of thinking, the idea that man started with a vegetable mindlet, which was then evolved into an animal mindling, which was then evolved into a human mind, is a vastly cruder psychological view than the Garden-of-Eden doctrine. The fact is, it is not only crude; it is crass. How much finer, and how much refined, is the view that man was made a rational human being from the start, as he came fresh from his Creator's hand. Let us just think it over, please.

Next our author cites Schelling's criticism "to the effect that, if religion were to be derived from a historical communication from God, men would have to be conceived as without religion before that communication and that if we admit an original atheism of human consciousness, it would remain inconceivable how such a consciousness could have received a revelation from God." This is not a direct quotation from Schelling, but from Edwards, who evidently paraphrases the German philosopher.

In reply, we have to say that Schelling is certainly not a very creditable authority for a Christian theologian to cite. More than that, the philosopher's criticism is weak and illogical. Those who believe in the primitive revelation made to our first parents in the garden of Eden have never held or advocated the idea that God first created men in a religiously neutral status, and then gave them a special revelation. The Holy Scriptures plainly state that God created the first pair in His own image (Gen. 1:27); therefore He constituted them in their very creation with the receptive religious faculty or functioning power, so that they could receive and understand His revelation just as far as He saw fit to give it. He who made man's mental structure must have known how to reveal His will to man. He would be a very poor kind of a God who could not do that. The God who planned and made the universe is surely not so sadly limited in His resources.

Strangely enough, Dr. Edwards, caught in Schelling's fallacy, asks: "How could a mere external revelation get religion into a mind that had no religious constitution or content?"

This is an amazing method of reasoning. No Biblical scholar has ever held that man's mind, as originally constituted, "had no religious constitution." Why, that was the chief glory of the first man's mind—that it was created in the divine similitude, and therefore had a capacity and an appetency for God. Did the first man have physical senses? Then he must have had a mind to perceive material and external things. That must have been in the very makeup of his mental structure. So with the religious functioning power.

The next sentence is a long one; we must cut it up: "The category of revelation may be ultimately necessary in a statement of the objective ground of the validity of religious beliefs, and in order to safeguard the place of the divine initiative in the religious life of man." Here follows a semi-colon. The au-

nor had previously said that the idea of a primitive divine revelation was "too intellectual." The Bible narrative is simplicity itself in comparison with this author's sentence, shortened as it is above. What does he mean? He means that at some time a revelation might have been necessary in the development of man. But suppose man up to that point had no religious faculty or capacity, how could he receive a divine revelation? See? This comes back to Schelling's question. So God must at some time have implanted in man's mind the faculty for religion. If He could do that when man was in the sub-human or semi-bestial status, He could have done it just as easily in an act of direct creation; and this last method would have been much more rational and dignified and divine.

Our author next says that the revelation which he speaks "must be a continuous and progressive revelation, adapting itself to, and at any period conditioned by, the measure of human receptivity, and not a revelation external, arbitrarily limited as to its recipients, more or less complete as to its contents."

Here is another straw man set up for the sake of tearing it down. The Bible plainly teaches that the divine revelation was progressive, and was all along adapted to the increasing measure of men's mental and spiritual capacity. The whole Biblical history is a record of such a continuous and progressive revelation; and that is precisely what evangelical scholars are teaching today, and have been teaching for many years. No one believes, at least no evangelical theologian believes, that the divine revelation was "arbitrarily limited as to its recipient." If prophets and apostles were divinely inspired, it was because God knew that they were fitted for their special vocation, just as some men today receive a special call to preach the gospel, while others do not.

"Moreover, it must be a revelation of God in terms of the whole life of man, and not in terms of mere intellectual knowledge or ideas, conveyed to the mind of man from above."

Another straw man! Perhaps it would be better to say, a Don Quixote windmill! Who holds that the revelations of the Bible were "in terms of mere intellectual knowledge or ideas"? No one! No evangelical person ever thought of advocating such crude psychology in religion. When God revealed Himself to our first parents, does any one suppose that their emotions were not touched as their intellects were enlightened? And is it not true

that their wills were also stirred into action when God told them to eat of the fruit of the other trees of the garden, but not of the fruit of the "tree of the knowledge of good and evil"? It seems that the Modernists have crude ideas of the God of the Bible as a psychologist.

But at the bottom of page 31 the secret comes out; for there our author says: "The theory of evolution has led us to conceive of primitive man as utterly incapable of receiving and retaining the highly developed ideas which primitive revelation was supposed to communicate to him."

We need proceed little further. Our author is an evolutionist, and hence follows the proverbial fashion and furor of casting away the Bible and substituting for it his obsession. It is always thus. You find no exceptions. Let the lesson soak into the minds of evangelical Christians.

We have read on further in the book, and must say that the author's theory that religion "roots itself in biology" is far from convincing and adequate. Think it through: a religiously neutral physical life, or even mental life, never could evolve into a religiously potent life. The whole theory of evolution is an attempt to "get something out of nothing." We hold that the Biblical doctrine is by far more philosophical and satisfying.

And now we shall wait for a concrete answer to our question: "Who will write the True Philosophy of Religion?" We need something today as effective as Dr. A. M. Fairbairn's great work was in its day, but simplified, brought up to date, and classified for text-book purposes as well as for general readers.

* * *

Opinions and Convictions

One of the most vital things connected with the Christian life is to transform mere opinions into real convictions through the secret process of personal experience. It is not sufficient for us to have an opinion that Jesus Christ is the Son of God and the Savior of the world. We must, like the inhabitants of the Samaritan village, be able to say: "We know that this is indeed the Christ, the Savior of the world." Truth must not be lightly held. Convictions are not outer garments that can be changed at our pleasure, but they are inner habits woven into the very texture of our souls.—*Christian Observer*.

Reviews of Recent Books

By Professor L. S. Keyser, D.D., Springfield, Ohio

The Monuments and the Old Testament. By Ira Maurice Price, Ph.D. The Judson Press, 1701-1703 Chestnut Street, Philadelphia, Pa. \$2.50 net.

Our leader for this month is a book that is certainly worth while. Dr. Price's work is entirely rewritten and brought up to date (copyright, 1925). The seventeenth edition was issued in 1923, and this new edition, the eighteenth, is not only rewritten, but also reset and newly electrotyped. It brings "light from the near east on the Scriptures." Its chief purpose is not merely to convey knowledge on archeological subjects, but to show how they illumine and confirm the historicity of the Old Testament. We confess that we think Dr. Price might have been more positive and outspoken in many places. For example, he might have said something by way of inference from his data regarding the divine inspiration of the Old Testament, instead of treating it throughout as if it were merely a book of human authorship. Of course, he does not say that it came only from a human source, but neither does he say anything on the side of its divine inspiration. On pages 129 and 130 he soft-pedals too much in showing the relation of the Biblical and the Babylonian accounts of the creation, the fall and the flood. He holds that both came from the same primitive tradition. But whence came the original tradition? And why is the Biblical narrative monotheistic and rational, while the Babylonian account is polytheistic and childish mythological? The difference between the Elohim of the Bible and the cruel, fighting, mythical gods of the Babylonian pantheon is a difference *tota coila*. We believe that the Genesal narrative is the pure, original revelation of God, while the pagan stories are corruptions of it, because God withheld from the pagans His special guidance, to show what a poor outcome unaided human wisdom would achieve.

However, Dr. Price's book is invaluable in that it shows that archeology proves the Old Testament delineation of the ancient status of mankind to be correct. For example, the Code of Hammurabi and other finds indicate clearly the civilization that prevailed in the time of Abraham. The Egyptian discoveries do the same. The Tel el Amarna Tablets show the condition in Egypt to be like that in the time of Jacob, Joseph and Moses. The

city of Pithom corroborates the Biblical story of the Israelites being compelled to make bricks without straw. The Hittite nation of the Bible has been recovered. Hammurabi's code proves that writing was in vogue at least eight centuries before Moses. The table of nations (Gen. 10) is shown to be correct as far as archeology furnishes any proof. Our author does not come out flat-footed against the radical critics who insist on a late date for the Pentateuch, but he does say that their views will have to be "revised," and "in some cases entirely rejected" (p. 217).

What he says of the startling differences between the Biblical and Babylonian records of the great deluge (pp. 127-129) is worth quoting: "(1) The purpose of the Genesis deluge was to wipe out the sinful race of men, and the decision was made by Jehovah. The Babylonian record gives no purpose except the caprice of the god Enlil (Bell). (2) The Genesis account is monotheistic, while the Babylonian account is teeming with polytheism; the Babylonian gods disagree; they throw the blame on each other; they cower with fear like guilty dogs. One has merely to read the two accounts in succession to see the outstanding religious and inspirational character of the Genesis account over against the Babylonian story."

The Lutheran World Convention. Issued by the American Committee on Arrangements. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. \$1.00.

We certainly are greatly obliged to Mr. Grant Hultberg, the enterprising business manager of this firm, for sending us this timely volume. Our readers may not all know that in 1923, August 19th to 26th, a Lutheran World Convention was held at the famous city of Eisenach, Germany, at which Lutheran representatives from many parts of the world were present. The American Lutheran Church sent some of its most outstanding men as delegates, and they had a large share in the business and moulding of the conference. That Nestor of Lutheranism and evangelical Christianity, Bishop Ihmels, was elected president, and delivered a number of notable addresses, showing himself as versatile as he was orthodox. This important volume contains the minutes, addresses and discussions of the conference. Readers who wish

know just what was done and said at this scholastic convention ought to get this volume. The agreement of these Christian scholars, gathered from many parts of the world, was both notable and beautiful. They had never met before. Many of them had never heard of one another. Others were only known by reputation. Yet what harmony prevailed. If an unsound note was struck, we have not heard it in this volume. What alone will explain this marvelous concord? The secret is, that the representatives had drunk from the same "pure fountains of Israel," the Word of God, and the historical confessions of their church.

This convention of Lutheran scholars unanimously adopted the following statement: "The Lutheran World Convention acknowledges the Holy Scriptures of the Old and New Testaments as the only source and infallible norm of all church doctrine and practice, and agrees in the Confessions of the Lutheran Church, especially in the Unaltered Augsburg Confession and Luther's Small Catechism, a pure exposition of the Word of God." At least the first part of this resolution will be gratifying to all evangelical believers the world over. The last part will be encouraging to *bona fide* Lutherans.

Christianity and False Evolutionism. By Alvin Sylvester Zerbe, Ph.D., D.D. Central Publishing House, Cleveland, Ohio. \$2.00.

Still another book on evolution! Well, the more the better—providing they are of the right kind. Dr. Zerbe's book is precisely the kind needed in these piping times. If ever the evolution hypothesis has received a *coup de maitre*, it has gotten one in this volume. The author takes a large view of things. His first chapter deals with "Christian and Non-Christian World-Views," in which he delves into philosophy, and shows how much more adequate and satisfying is the Christian *Weltanschauung* than are the theories of human invention, especially the naturalistic views now so prevalent in connection with evolution. In the second chapter he discusses "Creationism," wherein he stoutly upholds the Biblical doctrine. In the third chapter he barely allows that the growth of a seed into a plant or a tree or of an egg into a bird might be called "evolution," by a sort of extension of the meaning of the term; but that, he maintains, is miles and miles away from the well-known theory of evolution. All the so-called "proofs" of evolution are critically studied in Chapter IV—comparative anatomy ("hom-

ology"), embryology (the recapitulation theory), paleontology, and genetics. The fifth chapter plunges into a technical discussion of the origin, antiquity and nature of man, in which the fossil remains of primitive men are carefully examined in detail to see whether they may be the long-sought missing links. "Is the Current Evolutionism Compatible with Christian Theism?" is the subject of a weighty section. Our author also discusses non-theistic evolution in a most thorough-going way. The fact is, there is scarcely a phase of the subject of evolution and its varied relations and connections that does not receive acute treatment from our well-informed author. The book is large (321 octavo pages) for its price. Please get and read it. You cannot afford to miss the feast of reason in store for you.

Young People and the Christ Life. By Professor J. A. Huffman, A.B., D.D. The Christian Witness Company, Chicago, Ill. \$1.00.

We vote this a thoroughly good book, written out of the heart of our good friend, Dr. J. A. Huffman, Dean of Marion College School of Theology, Marion, Ind. The author has much to say about holiness, but it is a pure, wholesome, virile kind of holiness, consistent with every-day life, irradiating it, sweetening it, making it effective in every way for Christ and His cause. Holiness comes only with the injection of the Christ life into the soul. Having been implanted there by the Holy Spirit, it cleanses all the springs of life, developing in power and efficiency. Youth is the time to become Christian. Made right within by divine regenerating grace, holiness is consistent with intellectual, social and play life, with the unfolding of true personality and with the various proper vocations. There is no kind of life that is right *per se* which Christianity does not purify and elevate. To go and preach the gospel is a divine calling for some; to stay at home and work is no less a divine calling for others. Dr. Huffman believes that the Christian religion "is profitable unto all things, having promise of the life that now is, and of that which is to come." We pronounce his book one of much uplift, and advise the reading of it by young people who want to cultivate a Christian life that is at the same time pure and strong.

A Home Enterprise: A Study of Home Missions. By Professor John W. Horine, D.D. The United Lutheran Publication House, Philadelphia, Pa. 75 cents.

Whether you are a Lutheran or not, you will be instructed and helped by this well-

written book. You will see what a vision true Lutherans (and other Christians as well) have of their seven big F's: their Foundation (Christ and His Holy Word), their Function, their Field, their Forces, their Finances, their Fruitage and their Future. The great points are: If the heathen and Mohammedan countries are to be evangelized, the home church must be made strong and America must be made better; if the home church desires to flourish and enjoy the divine favor, she must be evangelical, evangelistic and missionary. Here is something vital, showing that a true Lutheran begins at the beginning: "The first function of the Home Mission Enterprise is the quest for souls." That is right to the point. "A second and related function" is to go into needy fields wherever there are souls to save and nourish, not merely to look up the Lutheran "diaspora." Yes, "the field is the world" for all Christian people, and we are glad that the great Lutheran leaders, of whom Dr. Horine is one, have so broad a vision of the mission of the church. The book is plentifully illustrated with pictures of churches that have been built by the home mission activity of the United Lutheran Church in America.

Astronomy and the Bible. By Lucas A. Reed, M.S. Pacific Press Publishing Association, Mountain View, Cal.

Amazing as the sidereal heavens are in the light of astronomical science, one is no less amazed at the wonderful knowledge shown in the Bible of facts that antedate modern discoveries by many centuries. For example, as our author shows, in the time of Abraham, students of the heavens thought they could number the stars, and they decided that there was a definite number of them. Yet the Lord bade Abraham look up into the heavens and told him that the stars were as numberless as the sands of the seashore. Our author shows that the Hebrew word *raqia*, meaning expanse, is a better word for the cerulean than is our modern scientific word "atmosphere," which means "a ball of vapor." It is something "stretched out," not a ball—stretched out as all gaseous substances are by the proper disposition of their particles. Did people know that the earth is not the center of the universe in the days of Job? All pagan people thought it was. Yet in Job 26:14 we read, speaking of the visible heavens and the earth: "Lo, these are but the outskirts of His ways; and how small a whisper do we hear of Him!" How did the writer know so much

about astronomy? In Job 38:32 God says: "Canst thou guide Arcturus with his sons?" Modern astronomers tell us that Arcturus is moving at a tremendous celerity through space at 257 miles a second, and among all the heavenly bodies is noted for its marvelous velocity. Does not this prove the Scriptures more trustworthy than human? In this way Mr. Reed shows step by step how modern discoveries in astronomy confirm the teaching of the Bible and prove it to be of divine origin. But he does not believe, as many astronomers do, that the universe is going to wrack and ruin, but that, with God's guidance, it is moving to an eternal destination and will be the home of God's glorified and redeemed people. The book is copiously illustrated.

The Battle of the Churches: Modernism or Fundamentalism—Which? By William George Wirth, Ph.D. Pacific Press Publishing Association, Mountain View, Cal. 35 cents.

"The battle is on. According to all signs we are in the days of the New Reformation, days in which, as was the case in the sixteenth century, it must be decided whether Christianity is to accept the Holy Scriptures as a rule of faith, or have its way charted by modern rationalism, theories and speculations of men. So our author begins his work, adding, "There can be no neutral ground in this controversy. If you are stalwart in the faith; if you know what you believe and why; if you want to know why you should be a whole-souled believer and not a half-way one; even if you are on the liberalistic side—if you are any of these things, you should get this book and read it carefully. It is as strong in the positive way as it is in the negative, the way of rebuttal of error. That is, it shows you what you should believe as well as what you should not believe. It deals powerfully with evolution, and proves from many facts that it is "only a theory." The factual character of the doctrine of special creations is indicated convincingly. Arguments are set forth for the Bible, the personality of God, the deity of Christ, the atonement He wrought, the reality of heaven, hell and Satan, and the verity of Biblical miracles.

The World's Destiny. By G. W. Reaser. Pacific Press Association, Mountain View, Cal. 35 cents.

That God had in mind from the beginning—or, rather, from eternity—a real purpose for the realm of nature, as well as for the souls of men, is clearly shown in this striking volume. Of course, the natural realm will not

stored and glorified for its own sake, but for man's sake, to provide for him a happy life as a dual being, composed of body and mind. This makes the creation of the physical cosmos worth while. For God to make a mere machine in order to watch it go on forever would surely have been an inane act; but if He made it for the delectation of rational and sentient beings, capable of continually increasing joy and glory—that gives the creation point an infinite value. These matters are well set forth in this volume. No sectarian denominational tenets are even referred to in the book, and so it can be recommended to all our readers. The author holds that the earth will be the center of the universe in the happy time to come. Perhaps so, he gives Scriptural reasons. We venture to say that the rest of God's vast universe will be available for the enjoyment of God's people, to whom it was said, "All things are ours."

Bonus or Bonus Lives: The Ethics of Constructive Citizenship. By Percy George Cross, D.D., Ph.D., D.S. Litt. Dorrance and Company, Philadelphia, Pa. \$1.75.

Dr. Cross is well known to the readers of this magazine as one of its contributing editors. He has produced a vital book, written in a clear, readable style and plowing beneath the surface. As you read it, you cannot help thinking of the splendid kind of citizenship this country would have if people would live up to the high standards here set forth. There would be no corruption in politics; no selfishness in the relations of capital and labor; no dishonesty in trade; no "stuffing" of ballot boxes. And the crucial thing about all this discussion and holding up of high ideals goes back to the teaching of Christ and the Bible. It seems that, when men want to advocate the highest ethical standards for the people of the world, they can find nothing better than the teaching of the old Book.

Dr. Cross leads us into various fields of ethical realities. He discusses such questions as these: "Freedom and its Principles" (here he strikes rock bottom), "Justice and its Principles," "Toleration and its Principles" (here he makes some distinctions), "The Ethics of Shirts" (read the book and see what he means here), "The Ethics of Crime," and others, like patriotism, worth, idealism, equity and values. The title of the book is rather striking. By "bogus" the author means false; by "bonus" he means good or true. Thus, it will be seen that he deals with both the nega-

tive and positive aspects of human life. Many apt quotations and concrete examples enliven the pages of the book.

The Old Gospel at the Heart of the Metropolis. By John Roach Straton, D.D. George H. Doran Company, 244 Madison Ave., New York. \$2.00 net.

Another good and uplifting book of sermons from the head and heart of this great preacher of the old gospel. But the old gospel is not "dry" when Dr. Straton preaches it. It is full of vivacity and verve. He knows how to present its saving truths in a fresh and stirring way. One is tempted to say that the "old gospel" is the best and newest thing in the world. How different from the dull scholastic treatment of it by the would-be grandees of the hacking criticism, when you have to read many pages without finding anything that makes your heart beat faster!

Dr. Straton always discusses live questions. He preaches the gospel for the most part in the positive way; but quite often he turns upon the Modernists, quotes from their works directly, showing that he keeps posted, and then shows that they are both unreasonable and anti-gospel. Take his first sermon, entitled "The Modern Need of a Great God." He quotes in it Shailer Mathews' conception of God, little better than the god of pantheism, and shows that a god so reduced cannot meet the deep needs of the modern age. "How the Fishermen Captured Rome" is an excellent apologetic for the gospel, drawn from its early victories. Thus all the sermons are of that vital character which make you feel that Dr. Straton has had a distinct divine call to preach the old gospel in the heart of the metropolis, and everywhere else, and that this gospel is the panacea for the world's ills.

The Doctrines of Modernism. By Leander S. Keyser, D.D. The Bible Institute Colportage Association, 826 North La Salle Street, Chicago. Paper cover, 40 cents.

This book, the latest of Dr. Keyser's publications, just from the press, deals with the beliefs and misbeliefs of the modernistic school. It weighs and analyzes their chief contentions, and shows how far they have departed from the evangelical faith. The first chapter gives an *exposé* of Dr. Harry Emerson Fosdick's latest book, "The Modern Use of the Bible," which has stirred so much discussion in the theological world. In an effective way Dr. Keyser proves that, if Dr. Fosdick's so-called "outmoded categories" of the Bible are to be rejected, there will hardly be enough of Chris-

tianity and the Bible left to be worth salvaging. One of the strongest points of the book is its handling of Dr. Fosdick's claim of "experience." The fact is shown that Dr. Fosdick could not possibly "experience" many of the doctrines that he holds. Dr. Keyser also handles Dr. Fosdick's famous farewell sermon in a crucial way, especially the preacher's proclamation of himself as "a heretic." A lengthy chapter of the book points out many of the faults of Dr. James Moffat's recent so-called translation of the Old Testament, in which the reviewer accuses Moffat of "tampering" with the Hebrew text. One chapter is devoted to an analysis of Shailer Mathews' last book, "The Faith of Modernism." Other Modernists whose writings are dealt with in this volume are Dean Charles R. Brown, Henry Van Dyke and the editor of *The Christian Century*. Everybody who is interested in the sharp present controversy between evangelical Christianity and Modernism will surely want to read this book.

A Scientific Man and the Bible: A Personal Testimony. By Howard A. Kelly, M.D., LL.D. The Sunday School Times Company, 1031 Walnut Street, Philadelphia, Pa. \$1.25.

Every earnest evangelical believer will be grateful to God for raising up Dr. Kelly for such a time as this, the very time when his valuable testimony is most needed. The great telling feature of the book is, there is not an uncertain note in it on any of the doctrines discussed. The most orthodox theologian could not have given a clearer and more positive testimony. How it is, we well may ask, that Dr. Kelly has struck the true evangelical note in every case? The answer is very simple. First, he is a regenerated man, taught of God, enlightened by the Holy Spirit through the Word; second, with this experience he follows the teaching of the Bible. With such a combination, you can expect nothing but a thoroughly sound and evangelical presentation. It is just possible that some rationalists will object to some of Dr. Kelly's logical processes, holding that he sometimes takes his major premise for granted when it is the very thing to be proved.

But mere logical processes are not the chief and most impressive marks of our great surgeon's book. That place of distinction must be given to his method of piling up Biblical proof upon proof for the evangelical doctrines, so that the Modernist can see clearly whether he belongs to the Biblical and evangelical class or not. He can see whether he is an infidel or

a believer, so far as regards his attitude toward the Bible. We think this a great point in Kelly's book: it enables men to classify themselves.

Miles Coverdale: Bishop of Exeter, etc. By William Dallmann. Concordia Publishing House, St. Louis, Mo. Third Printing.

We do not know when we have read a more interesting and enlightening book than this one by a well-known Lutheran author belonging to the great Synodical Conference. It affords us delight to say that this Lutheran body is uncompromising in its loyalty to the Bible and the whole body of evangelical doctrine. And yet its leaders are thoroughly grounded as to the high and mighty claims of Modernism and the negative Biblical criticism. In this book Dr. Dallmann graphically describes the influence of Luther's teaching in England during the sixteenth century. He tells of many persecutions to which its adherents were subjected on account of their faith, some of them actually going to the stake and laying down their lives rather than deny the faith. They were not scientists or infidels or rationalists who were thus maltreated, but Christians—those who accepted the historic Christ and the Holy Bible without question. Think of it, too, they were persecuted for attempting to give the Bible in the vernacular to the people, because the direct reading of the Holy Book would undermine priestly and hierarchical authority. The various English translations of the Bible, largely following Luther's German translation, are here described, and especially that of Miles Coverdale, the hero and defender of the faith, whose contact with Luther made him what he was. Dr. Dallmann is the author of many other valuable works, all of them tersely written. Among them may be mentioned: "Jesus: Words and His Works," "Portraits of Jesus," "Luther: His Life and His Labors," "John Wiclif," "William Tyndale," "John Huss," "Paul Gerhardt," "The Ten Commandments."

The Faith, Falsity and the Failure of Christ Science. By Woodbridge Riley, Ph.D., Frederick W. Peabody, LL.B., Charles E. Huntington, M.D., Sc.D. Fleming H. Revell Company, New York, Chicago, London, Edinburgh. 300 pages. \$3.50.

A most crushing exposure is this collateral work. Each author is an authority in his own line. Dr. Riley discusses the more philosophical and historical phases of the subject. Dr. Peabody goes into the legal features;

Humiston deals with the medical aspects. Thus it is an all-around examination of the Christian Science cult. We believe this will be a monumental *exposé*. Dr. Riley shows by documentary evidence that Mrs. Eddy borrowed much of her material from Phineas P. Quimby, to whom she went for treatment and advice in her earlier years. Afterward she denied her indebtedness to him and tried to discredit his work. However, the parallels are too palpable. Dr. Riley, by going back to the sources of Christian Science, shows "precisely where Mrs. Eddy derived every feature of her religious and therapeutic systems." Dr. Humiston, by means of a nation-wide questionnaire, points out "the tragic results of Christian Science treatment of helpless adults and still more helpless children." He presents many cases that make the blood boil, and yet he had to decide that some of his discoveries were too ghastly for publication in a book designed for general distribution. Mrs. Eddy's duplicity, money-grabbing and ambition for absolute power over her followers are ruthlessly brought to the light by Mr. Peabody. It is a book that should be widely read in the interest of truth.

The Aftermath Series. Edited by Horace M. Du Bose, D.D., Bishop of the Methodist Episcopal Church, South. Lamar and Barton, Publishers, Nashville, Tenn.; Dallas, Texas; Richmond, Va.; San Francisco, Cal. Price, 25 cents each.

Having recently met Bishop Du Bose, and listened to a thrilling address by him, and held delightful social and spiritual fellowship with him, we are all the more impressed with the great mission of the Aftermath Series, of which he is the editor. In this journal for November, 1924, we gave quite an extended notice to this series, naming and reviewing all the issues up to Number Eight, the last that we had received at that date. Recently the editor has sent us Numbers 9, 10, 11 and 12. Previously Dr. Du Bose had secured manuscripts from a number of well-known German scholars and critics, who upheld the evangelical position regarding the Bible. These last numbers are by American authors of no less repute. Number 9, "The Law and the Prophets," is written by Bishop Du Bose himself. What an absolutely convincing piece of reasoning it is! He shows that, among all nations, laws and constitutions go before poetry and other higher forms of literature. The Magna Charta was framed and in force long before Chaucer, Shakespeare, Bacon and Spenser lived and wrote. So Deuteronomy

must have come prior to Amos, Hosea and Isaiah, and Leviticus before Jeremiah and Ezekiel. So Irving, Poe, Cooper, Longfellow and Emerson flourished long after the constitution of the American Republic was framed and in operation. Just read this splendid defense of the priority of the law to the prophets, and be convinced that the Biblical chronology is correct over against all the gainsaying critics.

Number 10, "The Miraculous Birth of Our Lord," is just what you have a right to expect from its celebrated author, Dr. John A. Faulkner, Professor of Church History in Drew Theological Seminary. We wish we had space to show just how critical and thorough Dr. Faulkner is in this essay. Look at this just as one specimen. In the long-ago were there deniers of the Virgin Birth? "Yes. When? In the second and third centuries? Who were they?" The Gnostics, Jews, Pagans and Ebionites. The modernistic deniers, therefore, are in a succession to be proud of!

"The Blood Atonement" and "The Bodily Resurrection of Jesus Christ" (Numbers 11 and 12), by Bishop Du Bose, are as effective every whit as are their predecessors. In each case the full Biblical teaching is upheld, not by mere dogmatic assertion, but by reasoning processes that are convincing. Dr. Du Bose shows that the so-called "moral influence theory" is not ethical in the highest sense of the term, for it derogates from the justice of God and over-stresses His love. The cosmical character of the resurrection of Christ is pointed out most adequately in the above named brochure. It is all well done, very well done. May this series have wide reading and deep pondering.

Picture Atlas for the History of Religion. Number 7: "The Religion of the Aegean Area." By Georg Karo. 11 pages of explanatory text. 91 pictures on 21 plates. Deichert'sche Verlagsbuchhandlung, Leipzig, Germany. 1925. Paper, 5:50 marks.

Like the preceding numbers, this also is the work of a specialist. It is indispensable for a correct understanding of the history of religion. The author, Prof. Georg Karo, enjoys an international reputation for his vast research work dealing with the pre-Hellenic, Kretan-Mycenaen period. The carefully systematized and graded material of religious pictures is exhaustively explained in the introductory text. The progressive student of the history of religion will enhance his knowledge by procuring every number of this series in the "Picture Atlas."—E. W. Hammer.

The Philosophy of Religion. By Alexander Thomas Ormond, Ph.D., LL.D. Princeton University Press, Princeton, N. J. \$2.00.

This is a very profound book. It requires not a little cerebration to master it. Not because the author does not express himself clearly, but because he plows so deeply and uses abstract modes of expression. If you want to engage in mental athletics, and at the same time receive real spiritual uplift, read this book. To our mind the great value of the book lies in its vindication, at the bar of the profoundest philosophical thought and analysis, of the theistic world-view over against the monistic theories which are so dominant today in academic circles. The very necessities of sound and thorough-going thinking drive us back to the self-existent Being, God, who must contain in Himself all the attributes that have appeared in the cosmos, or else they would not have a sufficient ground. Dr. Ormond, to our mind, makes as adequate a defense of the so-called ontological argument for the divine existence as we have ever read. In thinking circles this book ought to produce a profound impression. The labor of mastering it will not be in vain.

The gifted author has passed into the eternal realm, but fortunately he had prepared the manuscript before he died, as it comprised lectures which were to be delivered at the Western Theological Seminary, Pittsburgh, Pa. The volume is worthy of its honored author.

Jocko-Homo Heavenbound, and Puddle to Paradise. By Dr. B. H. Shadduck. Jocko-Homo Publishing Co., Rogers, Ohio. Price, 20 cents each.

At first we hesitated to call the attention of our readers to Dr. B. H. Shadduck's "Jocko-Homo Heavenbound" and "Puddle to Paradise," because the pictures and early paragraphs gave the impression that the books were given to ridicule rather than to argument. While sometimes a little satire will creep into a discussion, yet we believe that, for the most part, the question of evolution should be treated seriously and with argumentative force. Our general admonition would be, let the advocates of evolution employ the method of derision and epithet, and let us Christian people get down to solid facts and arguments.

However, our special attention having been called to Dr. Shadduck's books, we decided to read them. The result is, we find that they contain an argumentation against evolution that is smashing. We do not know of another author who has pointed out the impossibilities

and absurdities of the theory more keenly and, to our mind, more invincibly. Perhaps there is a place in the present debate for just such books as these, books that reason the questions acutely, and at the same time point out with apt witticisms the absurd lengths to which advocates will go in trying to bolster a theory that lacks foundational data. We would advise the evolutionists who have a sense of humor to read the books, accept the witticisms good-naturedly, and try to evaluate the arguments in a judicial spirit. Note this paragraph from "Puddle to Paradise" (p. 15): "If an unused organ must recede, then the evolution of a new organ would be absolutely impossible, because an organ cannot be used before we get it, and while we are getting it before it can be used, it must recede."

Here is some satire, but mighty fine argument (p. 6): "There are some sincere souls who think they believe in the Bible and in evolution; but the more they believe in one the less they believe in the other. Others think they have effected a working compromise; but the compromise is usually all on one side. I want no harmony that will back the Bible on to a switch to let the circus train go by." Note this also (p. 10): "To say that (life) started itself is disastrous, for there would be no one to stop it, if there was no one to start it. It is just as necessary to the theory of evolution to stop the process that would produce the first life as to start it. If it could start in one place at one time, it could start in many places many times. If you leave the gate open like that, thirty minutes and a ten-acre swamp would generate enough ancestors to give each form of life a little forefather of its own." This may seem to be ridiculous. It really is argument.

"Jocko-Homo Heavenbound" is now going into its fifth edition, say the publishers. "Puddle to Paradise" has just been issued, and is the stronger argument of the two.

Additional Book Notes

If you want to be strengthened and edified, send to Harvey C. Brown, P. O. Box 109, Richmond, Va., for the pamphlets that he issues and distributes free of charge, as long as the supply lasts. Here are some of the titles and authors: "The Preacher's Message," by Rev. Russell Cecil; "The Book," by Rev. Paul Pressley, D.D.; "The Fundamentals of Christian Belief," by Rev. Z. T. Sweeney.

"D.; "Was Jesus God?" by Rev. Joseph I. Vance, D.D.; "Evolution: What it is and what it Does," by Marion McH. Hull, Sc. M.D.; "Can One be a Christian and an evolutionist?" by Bishop Warren A. Candler, D., LL.D. There is also one on the resurrection of Christ by the last-named author. Mr. Brown, the publisher, evidently has the real altruistic Christian spirit, to make such good reading available without money and without price.

One of the most telling arguments that we have yet read is a booklet by Arthur I. Brown, M.D., C.M., F.R.G.S.E., of Vancouver, British Columbia, who has recently become one of the contributors to this periodical. Its title is "Men, Monkeys and Missing Links." The price is 15 cents. Address the author at 1006 Nelson Street, Vancouver, B. C., or The Conflict Publishing Company, Blue Mountain, Miss. Dr. Brown is posted on the claims of the evolutionists, and sees the lack of a scientific basis on which its superstructure of speculations is built. Of course, he does not charge the evolutionists of today with teaching that man came directly from any living species of apes or monkeys. "We are informed that our ancestor was some 'unknown' and vanished anthropoid," he observes. "Monkeys, according to the latest pronouncements of science, occupy only a branch of this common family tree." Dr. Brown goes right into the heart of the subject of evolution, and dissects it keenly. He examines the data regarding all the so-called missing links, the Pitted man, the Heidelberg man, the Neanderthal man, and all the rest of the tribe, and shows that the data are utterly inadequate to support the theory of evolution. This book will disillusion any one who is open-minded and yet who may have become entrapped for a time by the prevailing mania for believing in man's simian family tree.

If you want to read a telling argument against evolution, send for the brochure entitled "Why?" by G. W. Stewart, Akron, Alabama; price, 50 cents. Order of the author as above. The book gives many pungent reasons to show why evolution should not be taught in the public schools of Alabama or any other state. The bottom reason is, evolution is not a verified fact, and therefore it is injurious to science itself and to the cause of truth and education to teach as if it were based upon fact. It is unwholesome for the mind to be "fed up" on mere unverified human speculations. The proper food for the

mind is truth, not error. The author also shows invincibly that evolution cannot be made to agree with the Bible; that the people, being naturally logical, will see this fact, and therefore will lose faith either in the Bible or in science. This is also injurious. Get the book, and read it. The author is well read on evolution, and knows what it is, and therefore sees its fatal weaknesses.

The Winrod Publication Center, Wichita, Kansas, is doing good work in the interest of evangelical truth. Its manager, Mr. Gerald B. Winrod, has just issued a booklet entitled "Answering a Modernist," which is worth reading over and over again. The Modernist answered is Shailer Mathews, who thinks that the Biblical writers made many blunders in science and history, but that their religious teaching is all right. Mr. Winrod mercilessly exposes the weakness of such reasoning. He holds rightly that, if the Biblical scribes were divinely inspired, they must have told the truth. They could not even have been honest men if they set down their own speculations as true, and then attributed them to God. Price of the booklet, ten cents a copy; fifteen copies, \$1.00.

Two beautiful new stories come from the Bible Institute Colportage Association, 826 N. La Salle Street, Chicago. They belong to the series of "Evangel Booklets" published by that firm. The price is 10 cents each; 12 copies for \$1.00. The first story is "Mary Antipas," by H. W. Pope. Read the story, and you will see why the heroine was called Mary Antipas. It is a good Bible name, and very apt for the young girl who displayed real bravery. The other book bears the title, "Four Old Pals," and is written by Frederick E. Burnham. It is an affecting story of what divine grace did for four characters who were about as far down in the depths as men could be. The exhilarating moral of the story is that "God is able to save unto the uttermost," and none need to despair of His willingness and His power to redeem.

The same kind of a conflict for evangelical Christianity is going on in England as we witness in this country. The Modernists pursue the same methods and are governed by the same principles. This we know from the reports of the convention of Modern Churchmen held at Cambridge a few years ago. We have been favored by a number of valuable booklets from the presses of The Bible League, 40 Great James Street, Bedford Row, London. These brochures deal with the questions

at issue, and reveal the gratifying fact that staunch evangelical scholars are carrying on the warfare with the same fervor and consecrated gifts that characterize the defenders of the faith on this side of the Atlantic. We shall call attention to some of these publications,

First, we have Rev. A. H. Finn's "Liberal Theology," in which he analyzes in his critical way the teachings of Professors Lake, Foakes Jackson, Bethune-Baker, Canon Barnes, and others at the above-named convention. Mr. Finn is the author of that remarkably scholarly book, "The Unity of the Pentateuch," which we have noticed more than once in these columns. He is a Biblical critic of the right sort. He defends the integrity and authenticity of the Bible against all gainsayers. The booklet is a valuable one. Price, sixpence.

A booklet that should have wide circulation is Dr. W. St. Clair Tisdall's "Facts to be Faced ere Unmaking the Bible." Price 2d, net. Dr. Tisdall is a Nestor in the present conflict. He stands firmly on the evangelical foundations, and is not afraid to speak out. We have had occasion to speak of his books a number of times in this journal. The present book is a most searching analysis of Dr. Paterson Smyth's book, "The Bible in the Making," which we took occasion to criticise some time ago in this department. While Dr. Smyth is not so radical as some of the Biblical critics, yet he practically accepts the Graf-Wellhausen-Driver position. Dr. Tisdall skilfully exposes the weaknesses of Smyth's positions, and shows how inadequate and unevangelical is his account of the making of our holy Book.

We are greatly pleased with Rev. James Douglas's "What is Verbal Inspiration?" It has gone into the second edition. Price one penny. Nothing could be clearer than that, if the Bible is to be accepted in the honest way and at its face value, God had to see to it that its verbiage was correct. Language is intended to convey thought, not to obscure it. To say that the thought is inspired while the words are not, is utterly inadequate. Yet our author does not hold to mechanical dictation (save where dictation is clearly taught in the Bible). He answers some of the objections to verbal inspiration most effectively. He is especially strong on explaining the difficulties about translations, variations and New Testament quotations, which seem to give the critics so much trouble.

A most effective booklet issued by the Bible League (as noted above) is Rev. H. E. Fox's "Our Lord and His Bible, or, What did the Lord Jesus Christ Think of the Old Testament?" Dr. Fox is Prebendary of St. Paul, London. In showing Christ's attitude toward the Old Testament, he proves that the negative Biblical critics are disloyal to the Lord Himself. This book has a vital mission. It ought to go everywhere. Price not given, but it is not expensive.

For twopence you can get from the Bible League Dr. A. C. Dixon's "Works of the Devil to be Destroyed and the Battle Line between Christianity and Modernism." This book comprises two of Dr. Dixon's lectures delivered at the meeting of the Bible League, October 14, 1924. They belong to the vigorous style of polemics, for Dr. Dixon always spoke plainly and sometimes a little brusquely. He takes the right position regarding the Bible and Christianity, and proves himself especially cogent in pointing out the weak points in the theory of evolution. We hope American readers will get these British books, and stand shoulder to shoulder with their fellow-Christians of the old world.

A new book by Rev. Alexander Hardie, whose fine book on evolution was recently reviewed in this magazine, comes to us, with the title, "The Apocalypse: The World Program of our Blessed Lord." Not all people will agree with Mr. Hardie's interpretation, but they will find that the program of the future, set forth in Holy Writ, is most glorious, even though there may be some difference of view among good Christians as to some of the articulations of the program.

* * *

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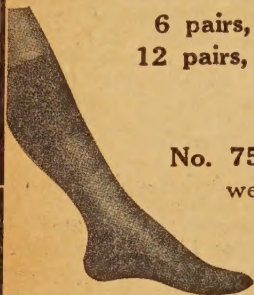
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